

# BIBLE MONITOR

VOL. LXXIX

JANUARY 2001

NO. 1

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"For the faith once delivered unto the saints"

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OUR MOTTO: Scriptural in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## MY SOUL'S DESIRES

O Lord, thou know'st my soul's desires,  
And thou canst give me perfect ease,  
Thou art the God my heart admires,  
There's nothing but thy love can please.

Give me, O Lord, the happiness  
To sit and hear thy gracious voice;  
Come, Savior, come, my soul possess,  
And make my mourning heart rejoice.

Were not the Lord of hosts my strength  
I should have sunk in deep despair:  
But now I trust I shall at length  
Arrive at Canaan's harbor fair.

There shall I rest for evermore,  
Fearless of storms and raging seas:  
And sit upon the heav'nly shore,  
And dwell at everlasting ease.

-Unknown

## ONE THING AT A TIME

At the change of the year, have you stopped a few minutes to contemplate. It is a good time to consider what has happened during the past year and to look forward to the new year. As we look forward to the new year, we may desire to make some changes. It would be a shame to contemplate the mistakes of the past and not learn from them. Sometimes it may be hard to admit the failures of the past, but admit them we must. What are we going to learn from those mistakes?

Some of the changes that we want to make may be in our physical, or material lives, while others concern our Spiritual lives. In our physical lives we may decide that we need to lose weight. We may need to change our eating habits and to exercise more. In our financial habits we may need to learn to use less credit. We may need to be more prompt in the payment of bills or to not buy the world's toys. We may need to improve our grooming habits. We may need to pursue more advanced education to be better prepared for our livelihoods. There may be many habits that we may need to modify for social, financial or aesthetic reasons.

Undoubtedly we all need to make improvements in our Spiritual lives. Our imperfections are ever before us, as we read the Bible, meditate, worship and pray. Through these various activities, we are made to face our humanity.

The Bible shows us not only the Perfect Standard of Jesus

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Published monthly by the Board of Publication of the Dunkard Brethren Church in the plant of Haines Printing Company.

**Postmaster:** Send address changes to Haines Printing Company, 14 E. Main St., North East, PA 16428.

**Terms:** Single subscription \$5.00 a year in advance.

Send all subscriptions and communications to the editor.

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Christ, but also the failures of many men, who failed in the same ways as we do. Thus we know the Bible is for us, not just for unreal superhumans. Jesus set the perfect pattern, while He dealt with His disciples and others. He was ever urging them to follow Him as their Good Shepherd.

Meditation upon the message of the Word of God with application to our own lives is profitable. We need times of serious thinking and comparing. How closely are we following the pattern placed before us? As we go through life we tend to become so busy, that we do not have time to consider how our lives are trending. Our meditation should not be an exercise in modern New Age misapplied Spiritualism. Our meditation should be Biblically based and practical, so our thoughts can help lead us to the activities that honor God.

Our times of worship should help us make a personal application of the Word of God. We should be interested in the further study of the Bible as the body hears Spirit-directed sermons and studies the Word together. The fellowship of the Saints should be an inspiration to holy living. As we encourage and are encouraged by one another, we should realize the value of the body working together to accomplish the tasks given to the Church by the Lord. Worship, whether in singing, preaching or praying, should lift us so we might please our Heavenly Father.

Prayer is the necessary personal communication between each one of us and God. Prayer is not a finely worded petition that meets some procedural standard. It is a give and take with God. When we get beyond public prayers and formalistic prayers into heart prayers, we can communicate with God. Often these prayers do not use words as much as thoughts and impressions. Often we do not even know how we should express ourselves but God knows what we are trying to say. He knows what is going on in our hearts and our lives. He is willing to answer. Unless we limit Him to the answer that we want, He can give us answers.

Through all of these ways and others, we can know what changes are needed in our lives. As we approach these changes, we may feel overwhelmed. If we feel so many things must be changed, we may tend to give up and do nothing. It would be

better to select one particular change that is important. After making that choice, we should put a great effort into doing what is necessary to accomplish that change.

It may require some habit modification. Habits are helpful in our lives for they provide a shorthand way of doing things. A habit does not require conscious thought to accomplish the task. We tie our shoes without giving a lot of thought to the exact way the strings are wrapped around each other. Learning to tie our shoes was a major undertaking when we were children, but once it became a habit it was easy. Other habits, both good and bad, have developed in our lives over the years. We need to encourage good habits by consciously doing them. It only takes twenty-one days to form a habit, good or bad.

We have Spiritual, as well as physical, habits. We need to put a conscious effort into developing those habits that Bible study, meditation, worship and prayer foster.

Do the one most needful thing in your life, accept God's offer of salvation. Then develop the good habits of a Child of God.

M.C.Cook

## **KENYA KNOTES**

### **Kenya In October**

Greetings in Jesus, from Kenya. October has been another month of rainy, cool weather.

The classes for baptism were started at Makutano Sunday afternoons. Starting in the Old Testament. There are thirty-eight registered in the class, attendance is normally around seventy.

We continue to take maize and potatoes for food to some of the more remote congregations which are experiencing a drought.

The ministers got together and planted a few acres of potatoes in the Kaptalamua area.

Some of the other projects around here involved rebuilding a blind lady's house. A group of the members here got together and patched it with mud, put up a door and installed a window. They



got together and cleared under the trees in the maize field to set up a tent for annual meeting, which will be held December 23-25, with Bro. Dennis St. John, as the main speaker.

Another major undertaking was getting water hooked up from the well pump to the house. It sounds like an easy task. The tools and quality of pipe are not readily available here, so it was a time of excitement when we finally had running water. You could just turn on the faucet and there was pure clean running water. Our excitement soon turned to frustration as we ran here and there for buckets to catch all the water from the leaks. Then it was off to town again for more plumbing supplies. That was most frustrating, to have fresh clean water right at your fingertips and you cannot even use it.

It reminds me of people who need a solution to all their problems. Jesus is right there reaching out His hand to us and we won't reach out and accept it.

The Kenya Mission Board continues to meet every two weeks. It's a time of fellowship and leadership training. It is my responsibility to serve them a lunch of bread and tea, and they always look forward to an American meal for supper.

The boys built a picket fence around the graveyard out back. They also stained it and it turned out looking really nice. The previous owners had their parents buried on the property.

We also handed some clothes out at the Chapcornishwa Congregation. They are so appreciative. Thanks to all of you who have contributed to the work of the Mission here in Kenya. We want to thank you all for your prayer support and that you would seek God's will on behalf of someone to come and take our place in March. Time is moving on and the Lord's work continues to increase. Are you making His load heavier or lighter?

In His Love,  
Sister Cindy Sweitzer

Kenya In November

November was another busy month. The weather was getting warmer and the rain has decreased. After the rain, maize harvest-



ing began.

The Kenya Mission Board continues to meet every two weeks along with the planning committee for the annual meeting. Plans and preparations are moving right along, and we covet your prayers that the Lord's will be done.

We were privileged to have our black American friends with us here for six days. We met Claude and Delores Joyner ten years ago at a Christian Financial Seminar. They live in Washington, D.C. area and we have kept in contact over the years. When they found out we were coming to Kenya, they said they would love to come visit us. After we were here a few months they contacted us and said their church was sending a witnessing team to Nairobi and they were going to go and then come spend a few days with us. Needless to say we were really excited. We had a real great time with them. Claude is a real enthusiastic person and so is Delores. They just fell in love with people and the people with them. While they were here we got up one morning climbed a mountain to watch the sunrise and it was just awesome. We also had the privilege of taking Delores to a baby shower. They named the baby Chad, they would have named him Merle, but Kenyan's have a real hard time pronouncing the 'ER' sound. We had two different suppers in the member's homes, where they went all out with their Kenyan hospitality. When we took them back to Nairobi, the girls stayed in Nakuru with Mennonite friends, and had a real good time.

Women's meetings are continuing every Thursday. The ladies wanted to do some sewing projects, so they are embroidering roses on a doily and then they will crochet around the edge.

The boys are kept busy doing odd jobs. They got all the painting and varnishing completed in the guesthouse.

James, our Swahili teacher is home from college for a two-month vacation so we are back in Swahili class and Naomi is also taking a class.

Thanksgiving is not celebrated in Kenya, so we celebrated the day after with a goat feast. It was an all day occurrence, with butchering, baking and so forth. After the goat was butchered and

cleaned up we stuffed him with onions, carrots and potatoes. We wired him shut and wrapped it in foil and put it in between two wire grates, so it could be easily turned about every forty-five minutes. We roasted it five to six hours and it turned out really good. We also had pumpkin pies, rhubarb cake, sauce and coleslaw. We had a total of twenty-eight people, and a good time of fun and fellowship.

Thanks to all of you who remembered Chad on his 20th birthday. Keep us in your prayers, that He would lead, guide and direct us every step of the way.

In His Love  
Sister Cindy Sweitzer  
P.O. Box 658  
Kapenguria, Kenya E. Africa

Dear Brothers and Sisters in Christ,

Receive greetings from here in Kenya. A few months ago I had gone with a Brother in Christ to Benure, a little village close to the Ugandan border. We were there most of the day. When we were done taking tea and visiting, we went on our way to go home. We wanted to stop at another place to see some people there. Well, we were to go on a good road but they were just fixing it so now we had to go through the back roads. The roads were not really that bad at first but then they started to get a little bit worse. Hosea said it is not too far and then we would reach a hard road. Well, about that time we went over a rock and I heard a snap. Here the tension bar snapped. For those of you who are not mechanics that is what holds your car up off the frame. So now on that side we are just about dragging. It is not impossible to drive in that condition but it makes you set lower and you have to be more careful so that you do not scrape. Well, about that time it started to rain. Now picture in your mind these roads are bare dirt, red clay dirt to be precise. Well, when they get wet they get very, very slippery. Just at that time we went down a fairly steep hill and we had to go up the other side. Only the weather had other ideas. It started to pour. Like I said before these roads get very slick, just like ice. To make matters worse there was a hill on one side and



ditch on the other. Well, it was raining harder now and we could not go anywhere. Even with pushing we could not go on. So we sat and waited for the rain to stop. It stopped around 5:00 P.M. Then we got help. We had twenty guys help push. That is how bad it was. All I did was turn the wheel and try to go the direction I wanted, and push the gas a little. For two miles we pushed that van sometimes having to use a hoe to make a way through it. It took us two and a half hours to get out of there. Then we went to Hosea's home and slept.

At first when we had seen the condition that we were in I thought that we would never get out. But you know the Lord is Faithful and True and He gets us out of jams. We did not reach home until 12 noon the next day as we had to fix the van first. You know as we were sitting there waiting for the rain to stop not knowing if we were going to get out of there until the next day or not, I got to thinking. Why me Lord, why now? In this life so many times when we can see a mountain ahead of us, too many times we ask, "Why me?" Through that ordeal the Lord was with us the whole way. We might never know why He had to take us through that trial but yet that does not mean that we cannot use that experience to grow. If we would only let the Lord do His work without complaining "Why me?" then I think we would become stronger Christians. Let us remember that if the Lord is on our side who can be against us?

In His Service,  
Brother Chad Sweitzer

We greet you all in the name of Jesus.

Everyone is fine and looking forward to Christmas. Americans are busy rushing around, getting ready to celebrate the Holiday. Kenyan's are busy harvesting maize. The Kenya Dunkard Brethren Church is looking forward to the annual meeting, and the arrival of Dennis, Donna, and Jason.

The month of December is the time most Kenyan's harvest their staple crop, maize. I would like to describe the process of harvesting it. The harvesting is all done by hand, which provides a lot of jobs for many jobless people. First they chop down the maize with machete's and put it in a row or a pile. Then workers pull the



ears from the stock and throw them on a pile. They put them in bags and haul them home, if the field is close to home. If not it has to be transported by tractor and wagon. Then they hire a sheller and tractor to shell the maize. Then the maize has to be dried in the sun for one or two weeks. After which it can be put into bags then stored or sold.

Although it is a good time for many people to enjoy working and more income, it also causes many to steal the maize and sell it for easy money. Also many of the people become caught up in working and harvesting so on Sunday the church is not so full. At Bible study, only a few show up and prayer meeting has to be canceled. What is the goal for our life? When do we get too busy?

How about you? Are your priorities right? I'm reminded of a song that says "God's house is full, but his fields are empty. Who will go and work for Him today?" Where are you?

In His Field,  
Brother Derrick Sweitzer

Greetings are once again sent across the miles to every one. We anticipate this time of year when we celebrate the birth of our Lord and Savior, and look forward to His Second Coming.

We continue with our story. In January our family had the privilege of going to Haiti to visit Cindy's sister and family. We had a very enjoyable time there. The weather was beautiful and the sunrises and sunsets were awesome. It also exposed us to the work that was before us as we anticipated going to Kenya. The poverty and the condition of things there helped us to be more prepared to go. It also reminded us of the depravity of man when he forgets God and goes his own way. We arrived home from Haiti and Florida with just one month left to accomplish all the final preparations and to about ten inches of snow. The first thing that we had to do was plow the snow off the driveway. The children were happy, as they wanted to go skiing before we went to Kenya.

The harvest of the maize field here on the compound has been finished. It gave us a decent yield. We built an American style corncrib to store it in. Most people here have never seen this style and thought it looked great. The people here shell their maize so

it is easier for them to store it and sell it. Most all of the work is done by hand and consumes a lot of time, but it is also the way most of the people are able to make enough money to live on. While the people were harvesting the maize in our field there were some neighbor boys that came through the fence to steal the maize. We were successful in catching one of them. Till we were done there were seven boys involved. We turned them over to the authorities to be disciplined and we were reimbursed some of the maize. It reminded me of the words of Christ when He talked about the field that the enemy came in after the workers and sowed tares into the field and every one wanted to root them out but Christ said let them alone till the end of time. Satan is still doing it in the Church today. Always coming behind to try to cause us to fail. So we should take care so that we will not fall into temptation, but look to Christ to help us give of ourselves for the Lord's work and He will guide us all along the pathway.

In His loving care,  
Brother Merle Sweitzer

## **SEVENTY FIVE YEARS AGO**

This year, 2001, marks seventy-five years since the beginning of the Dunkard Brethren Church. These have been years of challenge and blessing. Many faithful leaders and members have lived their lives serving the Lord in the Dunkard Brethren fellowship. The Church has maintained a missionary zeal toward the world and a teaching ministry to its children. The children living today are, in many instances, the fourth generation of Dunkard Brethren members. They are the heritage of the Lord. They are the future of the Church.

Thinking about the past and contemplating the future are both helpful as we live each day. Just as the windshield and rear-view mirror are important while driving a vehicle; so history and foresight are also useful to help us perceive our location on the road of life. History is helpful because it places us in context. Foresight is necessary because it sets our course as we travel. The History Committee of the Dunkard Brethren Church is attempting to pro-



vide access to some historic events which can be helpful to members as they continue to chart the course for themselves and their children.

In 1926, a group of concerned believers (members of the Church of the Brethren) were uncomfortable with the worldly direction of the Church they loved. They had expressed their concerns in the Annual Meeting of the Church of the Brethren. They had also expressed their concerns (beginning in 1922) through the publication of the *Bible Monitor*. The Church was not as responsive to their concerns as they believed it should be. They felt a need to establish a fellowship that would attempt to preserve historical Brethren beliefs and practices. On June 23, 1926, a group wanting to be "loyal and faithful" to the beliefs of the Brethren, organized themselves into a new fellowship known as the Dunkard Brethren Church. How can we understand this event?

It was a courageous move.

For several years the Bible Monitor Movement had expressed concerns about the direction of the Church of the Brethren. In short, they had been a reaction. To begin a new group was a major change. No longer could they just be a reaction to a church moving in a different direction. Now they had to set their own course, as they understood the scriptures. In a decision reminiscent of Alexander Mack and the first baptisms at Schwarzenau, they organized themselves into a new fellowship. This was an act of courage.

It was a costly move.

There were many costs to be counted in making this move. In many cases they had no meetinghouses in which to worship. They met in homes, barns, schools and fire halls. Usually, within a few years and often at great cost, they built or purchased buildings for worship services.

Many times families were divided on the church issue. Some members of the family would remain within the original church and some would join the new group. This was especially painful.

The church family was often divided also. Many individuals



were torn between their allegiance to the church of their parents and the faith of the Brethren as it was historically understood. This decision was many times made at great cost.

It was a conservative move.

The brethren and sisters who were instrumental in beginning the Dunkard Brethren Church dedicated themselves to preserving the "faith, once committed unto the saints." They felt that this could best be done in a traditional Brethren setting. They opposed cut hair for women and neckties for men. They supported the free ministry and kneeling prayer. They wanted a church, which would preserve the faith for their children. They wanted their children to be taught that the Bible is true and that it is the Word of God. They wanted their children to live lives of separation from the world.

As we stand on the threshold of a new decade, a new century, and a new millennium some observations may be in order.

First of all we can notice that decisions have far-reaching effects. The decisions of the founders of the Dunkard Brethren Church have affected each of us, yet few of us knew any of them or even their names. Today our decisions are affecting and will affect our families and even people whom we will never meet or know. Let us have courage to make wise decisions.

Secondly, we need to count the cost as we make those decisions. There will be costs. If we appreciate the costs that were paid by Alexander Mack and all the faithful Brethren and Sisters in the centuries since then, we need to be willing to count and pay the costs today.

Thirdly, it is important that we preserve the historic Biblical and Brethren Heritage. The Brethren historically believed that the Bible, understood in its simplicity, was the creed for life. They still do and it still is.

Today the challenges may be different, but the blessing is the same. Let us meet the challenges before us and stand in the blessing of the Lord for us, our children and the whole world.

Brother Frank Reed

## HONORS TO ALEXANDER MACK

William G. Willoughby

In America today we honor many distinguished persons: former presidents, military heroes, actors and actresses, athletes, and pop singers. We honor them by naming buildings, streets, airports, and cities for them. We inscribe their names on sidewalks in Hollywood or immortalize them in various Halls of Fame.

Religious leaders have also earned places of honor. Stained glass windows in beautiful cathedrals honor many saints of the early church. A monumental wall in Geneva Switzerland honors Protestant Reformers, such as Martin Luther and John Calvin.

In his letter to the Christians in Rome, St. Paul counseled them to give honor to whom honor is due. (Romans 13:7) As the organizer and first minister of the small religious group in Germany who called themselves "New Baptists," Alexander Mack (1679-1735) is one deserving high honors. Today the Brethren Church, the Church of the Brethren, the Fellowship of Grace Brethren Churches, and the Old German Baptist Brethren, as well as a number of groups in Asia, Africa and South America - all trace their denominational origins back to Alexander Mack and a baptismal service of eight persons in the Eder River at Schwarzenau, Germany, in August of 1708.

Mack was born in the obscure agricultural village of Schriesheim, a few miles from Heidelberg, Germany in 1679, more than 300 years ago. His ancestors had been political and religious leaders of the village since their arrival there in 1560. His father was twice mayor of Schriesheim and a successful mill owner. Although Alexander had hoped to attend the University at Heidelberg, the death of an older brother made him a logical heir to the large mill, cutting short his educational aspirations. Schriesheim suffered from successive occupations by invading German and French armies. Three times the Mack family had to flee to nearby hills for safety. Growing up Mack became disillusioned by war and war-making states, and confused by the participation of Christians on both sides of a conflict.

During an era of relative peace, in 1701 Mack and Anna Mar-



garet King were married in the village church. Their wedding united two of the most prestigious families of Schriesheim. Ten months later their first child, a son was born. A second son was born to Alexander and Margaret in 1703 and was christened by the pastor in the Reformed Church. This event was the last indication on record of Mack's formal relationship to the institutional church. Although Mack had only a grade school education, he was an avid reader of the Bible and as a young man became increasingly disaffected with the local Reformed Church. He questioned the sterility of the sermons in his church which dealt primarily with academic topics and theological disputes of little interest to him. He was also disillusioned by the immorality of some of the clergymen and the lack of integrity by many lay persons. With many other Christians in other congregations he became part of a revival movement called "Pietism."

With other Christians he believed in the basic tenets of Christianity as given, e.g., in the Apostles Creed. With other Pietists he also firmly believed the following:

All human beings, even those baptized as infants, are in need of redemption.

Salvation is possible through faith in Christ; usually in a very intense conversion experience.

The Bible is the primary authority for all religious questions and is accessible to all Christians.

Devotional exercises, such as prayer, Bible study ;and hymn singing, are essential aspects of the Christian life.

New light may break forth from the Word.

Religion is fundamentally experiential and emotional - of the heart not the head.

All Christians should lead "pious lives," i.e., lives of integrity, humility, and Christian love.

Encouraged by some pastors, but opposed by others, small groups of Pietists would gather in homes for Bible study, prayer, and hymn singing. Although most Pietists continued in relationship to their local congregation, a few, called Separatists, with-



drew from the established church and pursued their own spiritual pilgrimage. Mack was one of them. In violation of the law against private religious gatherings, he initiated a small Bible study and prayer group which met in the Mack mill following his father's death.

In 1705, Mack became a close follower of Ernst Christoph Hochmann, a charismatic preacher who would have very little to do with the state church. On August 22, 1706 while Hochmann was leading a religious service in the Mack mill the chief law enforcement officer from Heidelberg broke into the meeting to interrogate the worshippers. The county clerk who accompanied the officer was so angered by this illegal gathering that he threatened to call in a regiment of soldiers to put them all under arrest.

The Mack family had to make a hasty decision - whether to flee or to remain. They chose to flee. That same night he, his wife, and their two small sons gathered together what possessions they could carry and in the darkness of night fled from Schriesheim. They found refuge in the village of Schwarzenau in the province of Wittgenstein, not far from Marburg. Under the protection of a sympathetic count, many other Separatists had found there a haven of peace and freedom from persecution.

Mack who had a sizable inheritance from his father, shared his wealth unselfishly with those who had fled their homes for religious freedom. Although Mack was only in his twenties, he was highly regarded as a natural leader, and was especially respected for his knowledge of the Bible and his ability to interpret it. He was soon the leader of a small group who met regularly in the Mack home for worship and Bible study. With many other Separatists, Mack believed the following:

The established churches had become corrupt and were not the true church.

Many of the congregations did not cultivate a vital relationship with God.

True Christianity could be found only outside the State churches.

In his use of scriptures Mack emphasized the New Testament and especially the Gospels and the Sermon on the Mount. He

was well acquainted with the Mennonites who lived not far from Schriesheim and was very impressed by their emphasis on obedience to the Biblical teachings.

During the spring and summer of 1707, Mack and Hochmann traveled together to preach and give encouragement to Pietists living in other areas, even traveling as far as Switzerland. Mack's son, Alexander Mack, Jr., reports that his father also "visited in heartfelt love from time to time various meetings of the Mennonites in Germany." These journeys ended when Hochmann was imprisoned at Nuremberg. Mack was not the primary leader of the Pietists in Schwarzenau.

The more Mack studied his Bible and read church histories, the more he was convinced of the following:

The word baptism really means immersion, not sprinkling or pouring.

Baptism is for believers, not infants.

The New Testament Church was a disciplined community that had clear moral expectations for its members.

A group of Christians that would be truly Christian should pattern their church on the model of the New Testament Church.

As these understandings became more clear to Mack, the more he felt that the individualism and the spiritualistic (e.g., spirit baptism) approach of Hochmann were not valid interpretations of the scriptures and that the Mennonites were in error by not practicing immersion.

By the spring of 1708 all those who would be the founding members of the New Baptists had arrived in Schwarzenau. In their meetings the question of baptism repeatedly arose. They had all been baptized as infants, yet they did not recognize their own baptisms as legitimate. Rather swiftly they were moving from Pietism to Anabaptism, (rebaptism) represented by the Dutch Collegiants and the Mennonites.

In the early summer of that year two "foreign Brethren" arrived in Schwarzenau. They strongly urged the Pietists there to be baptized by immersion. Quite likely these were Collegiants whose



own practice was immersion, and who encouraged adult baptism.

On July 4th, Mack and another Schwarzenau Pietist carefully composed a letter to Hochmann at Nuremberg requesting his counsel concerning a service of baptism for adults. Writing from prison on July 24th, Hochmann gave his approval for such a ceremony if it followed true repentance and faith. Although he himself did not believe that water baptism was essential, he felt that if God were leading some of his children to be immersed in flowing water as Christ himself had been immersed, he would have no objection. Believing that Hochmann had approved their plans for a baptismal service, the little group of eight decided to proceed with a public baptismal service in the Eder River which flowed through Schwarzenau.

Yet two pressing problems remained. First, what kind of Baptism? The English Baptists immersed once backwards. The Collegiants immersed once forward. After studying some church histories, this group came to the conclusion that the person being baptized should be immersed three times forward in the "name of the Father, and of the Son, and of the Holy Spirit." From their study of church history they were convinced that "trine immersion" had been the practice of the early Christian Church.

The second problem was "Who should do the baptizing?" The group wanted Alexander Mack to officiate. Being a very modest and humble man, Mack did not want any one person to go down in history as the founder of their group and refused. He urged the group to cast lots for one of the others to do the baptizing, with the understanding that that person's name should remain secret.

Early one morning in August, 1708, eight persons gathered at the bank of the Eder River to establish, in Alexander Mack, Jr.'s words, "a covenant of good conscience with God." One of the group read from Luke 14 about "counting the cost," which Hochmann had suggested.

Mack was the first one baptized, after which he baptized the others. Following the baptisms the little group had prayers and sang favorite hymns. They dispersed in full knowledge that in most German states what they had done would have led to heavy fines,



imprisonment, or exile. Some time later Mack composed a hymn entitled "Count Well the Cost." One of the stanzas proclaimed:

Christ Jesus says, "Count well the cost  
When you lay the foundation."  
Are you resolved, though all seem lost,  
To risk your reputation,  
Your self, your wealth, for Christ the lord  
As you now give your solemn word?

Mack was now the minister not of a group of Separatists or a miscellaneous collection of Christians disenchanted with established religion, but of a congregation, a church, the "New Baptists" or "Schwarzenau Baptists" as they called themselves.

They believed that they had been baptized into the church established by Jesus himself and did not perceive of themselves as establishing a new denomination; In a devout attempt to pattern their organization after the New Testament Church, they initiated a re-enactment of the last supper Jesus had with the Apostles, including a meal, a feet-washing service (John 13), and a communion of the bread and the cup. Though Mack was the recognized minister of the newly formed group, they still considered Hochmann as their primary spiritual leader. However, after his release from prison, he expressed disappointment in what Mack and the others had done and accused them of starting a new denomination. This led to a serious rupture in their relationship. Mack's religious orientation was now very similar to that of the Mennonites. With other Anabaptists, he and his brothers and sisters believed that all the following precepts were clearly taught in the New Testament and patterned their development after them:

Adult, believers' baptism is valid. Infant baptism is not.

The New Testament, especially the life and teachings of Jesus, is more relevant to the ethical and spiritual life than is the Old Testament.

There should be no force in religion.

Christians should not go to war.

Christians should not go to law, take the oath, or become government officials.

The essence of the Christian life is discipleship, i.e., obeying Jesus, following Jesus - even though it may lead to persecution.

Secular authorities should not intervene in religious matters. In matters of conscience one must obey God rather than man.

The Christian congregation should not tolerate immorality. The "ban" (social ostracism) should be used against anyone who, having been baptized, yet "stumbles into sin." The pattern of reconciliation given in Matthew 18 should be carefully followed. If the offender does not repent that person should be excommunicated.

Individual responsibility and freedom of the will are assumed, not election or predestination.

Ordination of ministers is by the congregation, not by the state or by an ecclesiastical hierarchy.

The Schwarzenau congregation grew rapidly, becoming a strong cohesive group. Mack led the group through the earliest controversies, and helped them establish a stable style of life which included within its structure opportunity for continuing growth and renewal. It was a simple, communal fellowship.

Although their baptism clearly distinguished them from other religious groups, their Love Feast was just as distinctive. In Mack's house he had a "big room" which was used for the evening service. It began with self-examination, prayer, and the singing of hymns. The men would sit around one table, the women around another. Only those Christians who had been properly immersed were allowed to participate - those who had "separated themselves from the body of Satan, the world, yes, from all unrighteousness and from all false sects and religions."

After the service of self-examination and penitence, one of the ministers would read from John 13 the story of Jesus' washing of the disciples' feet. At the close of this reading each man in turn would gird himself with a towel and kneel to wash the feet of another and then had his feet washed as a symbol of true humility and spiritual cleansing. The sisters did likewise.



After a prayer of blessing the group ate in silence a simple meal of bread, broth, and beef, feeling a spirit of unity against the forces of evil which had so often plagued their lives.

After reading the account of Jesus' trial and crucifixion Mack took the unleavened bread in his hands and blessed it. He then broke a piece to give to the one next to him. Each participant did the same. A common goblet was used for the wine. A closing hymn was sung, after which the communicants went out silently into the night. For the next several years Mack became an ardent evangelist for the New Baptists, visiting Pietistic groups in various places, using his considerable skills. His efforts bore fruit.

Three times he traveled to the Marienborn Area northeast of Frankfurt to perform baptisms, all of which were illegal. A strong congregation was established there, but by 1715 most of them had to flee due to threats of persecution. Some went to Schwarzenau, but most went to Krefeld where the third congregation in Europe was formed.

In a few years a congregation of about 200 was thriving in Schwarzenau. It is quite clear that these New Baptists were deeply spiritual, filled with caring concern for one another. The daughter of the ruling Count Henry described them as a quiet people who "spend their time in Bible study, in prayer, and in deeds of kindness and charity." Count Henry himself called them inoffensive "out of pure desire to lead lives pleasing to God." In 1719 a large portion of the Krefeld Congregation migrated to Pennsylvania in search of economic opportunity and religious freedom - most of them settling in Germantown near Philadelphia.

In Schwarzenau, the threat of persecution was becoming more ominous, and in 1720 the congregation of 200 decided to find a haven of religious freedom in the tiny village of Surhuisterveen in New Holland, where work was available for them in the peat fields. The Mennonite congregation in that village welcomed them and helped them resettle. In September of 1720 a double tragedy struck Mack and his faith community. His dearly loved wife of nineteen years died unexpectedly. Her quiet strength and fortitude had been a major support to Mack through the years, and her death was a



grave blow. That loss was compounded shortly afterward by the death of his six-year-old daughter, Christina.

Unfortunately, the peat fields were being rapidly depleted, and the congregation felt the only course for them to take was to follow their brothers and sisters to the New World. In 1729, with the help of Collegiants and Mennonites, Mack led about 100 of them to Rotterdam where they sailed to Philadelphia. The remaining New Baptists in Europe either joined the Mennonites, returned to the state churches, or withdrew from organized religion. The Germantown congregation which had been established by the Krefelder group with Peter Becker as its minister, eagerly welcomed Mack and the new immigrants. Peter Becker and the congregation readily accepted Mack as the new minister of the congregation.

For these German Baptist immigrants the first years in Germantown were intensely fulfilling. Years of harassment and rejection experienced in Europe made the accepting love of the Germantown Brethren and religious freedom incomparable blessings. Economic opportunities in Germantown area were abundant and the enthusiasm and evangelistic fervor of the settlers soon led to the formation of several new congregations. There was one serious problem, however, that confronted Mack. Conrad Beissel, who had been the minister of the Conestoga congregation repudiated his relationship to the German Baptists shortly before Mack's arrival. This tragically divided the Conestoga congregation and threatened the Germantown congregation as well.

Mack worked diligently for a reconciliation with Beissel, but to no avail. Apparently, though, Beissel had a basic respect for Mack, for as long as Mack was alive he refrained from attacking the German Baptist congregations or seeking to make proselytes. In 1732 Beissel started his own religious group at Ephrata, emphasizing celibacy and the observance of the Seventh Day. The surviving buildings of his community are now known as the Ephrata Cloisters. Although Mack could rejoice in the rapid growth of the various congregations, the insoluble problem of Beissel's defection preyed on Mack's spirit and undermined his health. On February 19, 1735, to the deep sorrow of his brothers and sisters in the faith,

Alexander Mack died at his home in Germantown. Sometime before his death, he had said to his sons, "Now when I am gone, don't mark my grave, or they might sometime want to erect a monument..." Mack's sons were distressed and protested to their father. At last Mack agreed to allow them to mark his grave with a small slab.

Mack was buried in a community cemetery which was later abandoned. In 1894 his remains were moved to the cemetery in back of the mother church in Germantown where six generations of his descendants are also buried.

Alexander Mack was a truly humble man, for out of his humility and his own willingness to grow and change, he fashioned the most precious gift he could bequeath his spiritual progeny - a life of committed discipleship to Christ with a willingness to be guided by the Spirit to new understandings of the truth and new expressions of faith. In his latter days Mack must have pondered deeply the drastic changes which had occurred in his own lifetime. As a young man he had made a "covenant of good conscience" with God. During his life time he had counted the cost many times, had fought a good fight, and had remained faithful to his transcendent vision of a supportive Christ-centered community. We, his spiritual heirs, are pleased to honor him, not so much by naming libraries, or camps, or church buildings after him, but by emulating his spirit - of love not hatred, of peace not conflict, of kindness and forgiveness not vengeance, of wholehearted discipleship to Jesus Christ. We honor him also for his vision of religious freedom and separation of Church and state and for using peaceful, non-violent ways to resolve conflicts. Finally, we honor him for his willingness to "count the cost," and to pay the price of commitment, a price which gave us the heritage we enjoy today.

About the author:

William G. Willoughby, is a Brethren pastor, educator and noted author. He has given permission to reproduce the article, only if remaining intact, and with acknowledgment to the author.

Selected by Brother Dean Shaffer



## THE CALLING OF A SOUL

It was a black, black night. No moon could be found, and the stars provided only a scarcity of luminescence. It was almost as if one could feel the darkness down in his very core. He had left the group only for a moment to examine a twisting side trail. Now he was in a web of black, black limbs reaching to grab him, black roots growing to trip him, black stumps standing in his path. Noises that had once intrigued him now raised the hair on the back of his neck. He turned in circles, wondering which way to go. Would a certain direction lead him to safety, or drive him farther into the dense forest? Was all hope gone forever? Would the night hold him for always? Then, all of the sudden, a tiny cylinder of light met his gaze, and the steady call of his camp counselor met his ears. He turned, and followed that familiar voice he knew so well. It was the voice he should have listened to in the first place. His mentor waited with open arms, drawing him back into the crowd of campers.

It was a black, black world. There was not a majority of Christians, and the faithful few provided only a scarcity of luminescence. It was almost as if one could feel the darkness down in his very soul. He had left the small group of believers only for a moment to examine a twisting side trail of selfish pleasure. Now he was caught in a web of insincerity; insincere lies, insincere actions. Voices that once intrigued him now made him shrink back in horror. He turned in circles, wondering which way to believe. Would a certain decision lead him to safety, or drive him farther into the clutches of sin? Was all hope gone forever? Would these vices hold him for always? Then, all of the sudden, a ray of light met his gaze, and the steady call of his Father met his ears. He turned, and followed that familiar voice that had called him again and again. It was the voice he should have listened to in the first place. His Faithful Friend waited with open arms, drawing him back into the fold.

*Follow the ever-present call of the One who loves you, and let Him lead you down the paths of life. Whether leaping on the mountains or struggling in the valleys, He has promised never to leave you, never forsake you, give you a hope, and guide your future.*

Sister Allison Dutter



## I SHALL ARISE

Micah 7:8, "Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the LORD shall be a light unto me."

Micah lived the lonely life of the Old Testament Prophet. He warned people of Israel to return to God or be judged by God. Micah also shows our modern times. He shows how God's New Testament church shall fall away and (in chapter 7) how that few of us will be left. Micah speaks as one without much earthly fellowship. Most have fallen away. Many have betrayed him.

Oh, how we can relate to this attitude! Many of our associates have gotten more liberal in their attitude towards God's Word. They have allowed the world to encroach into their lives. They no longer care to hear about the judgment of God, but rather like to have their ears tickled. When they are with us they are uncomfortable because we remind them of things they would rather forget.

Verse 2 says, "The good man is perished out of the earth: there is none upright among men:" Yet Micah says that his enemy should not rejoice, because with the help of God he will arise. Though he was beaten down by others he will rise up again. Though the way is dark, God will light his path.

How is it with you? Can you claim God's promise like Micah did? Sometimes we get into situations where we are alone: no one is standing with us. We have seen these times. It is easy to get into the dumps and give up. But with God all things are possible and we can say with Micah, "When I fall, I shall arise." But you might say, "I am not a prophet like Micah was." We have the word, and if we have taken Jesus as our Savior and Lord, then we have every advantage that Micah did. We need never fear man, but sometimes circumstances overpower us. Sometimes we fall, but if we trust Christ, by God's grace, WE SHALL ARISE.

We need to believe God. We need Him to be in control of our lives. The enemy will not be able to rejoice against us if we trust God.

Brother Lynn H. Miller  
70 Round Barn Road  
Newmanstown, PA 17073

## CHILDREN'S PAGE

### THANKFUL FOR LITTLE THINGS

"What are you going to do today?" asked Mary as she greeted her friend, Arlene.

"I was planning on going over to Esther's house to do some sewing. We wanted to make some new dresses in time for Christmas and the time will soon be gone. Now mother wants me to stay home and watch my baby brother, Vernon, while she goes shopping for groceries. He has been so fussy she didn't want to take him with her."

"That's too bad you couldn't do as planned! Maybe we could play games together while you watch him till your mother gets back."

Soon the girls were settled in the living room while baby Vernon was playing happily with his blocks on the floor.

The girls were so interested in their game that they did not see Vernon crawling towards their mother's sewing room. Suddenly, they heard a sharp cry! The girls rushed into the room where they saw the baby surrounded by spools of thread, scissors and pin cushions. A large needle was stuck in his thumb and he was screaming in pain.

Arlene rushed for the medicine cabinet and applied Methiolate after she pulled out the needle.

When Mother came into the house with her arms filled with grocery bags, she asked the girls, "Why is Vernon crying?"

"He upset your sewing basket and got a sharp needle stuck in his thumb! I'm so glad he didn't stick the needle in his eye!"

"Yes, indeed!" said Mother. "There is always something to be thankful for if we would only realize it. I'm thankful that my daughter was willing to give up her plans for the afternoon to help her mother! Thanksgiving Day is nearing and there is always something to be thankful for in just every day ordinary happenings. Obeying your parents and doing the little jobs and tasks or chores at home is pleasing to the Heavenly Father."

"Whatsoever ye do in word or deed, do all in the name of the

Lord Jesus, giving thanks to God and the Father by Him." Col. 3:17.

A thankful heart is a blessing not only to us, but to others as well.

Sister Maxine Surbey

## 2000 GENERAL CONFERENCE QUERY

2000 General Conference approved query #4 which asked for the appointment of a committee to study the following proposed statements. That query asks that each congregation of the Brotherhood submit its favored version of the statements to the committee. Each congregation is asked to submit their statement as soon as possible to Bro. Milton Cook, 1138 East 12th Street, Beaumont, CA 92223.

### Query #4

We, the Shrewsbury Congregation of the Dunkard Brethren Church, humbly request General Conference, through the District Meeting of the First District, to consider the following three suggestions for revising the Dunkard Brethren Church Polity by relegating them to a specially named committee for the period of one year, during which time the congregations of the Brotherhood shall review them and forward their favored version of the wording to the committee. The committee shall then return to General Conference of 2001 with a proposed revision of the statements. Some suggested revisions are as follows:

**Statement 1:** We, the Shrewsbury congregation of the Dunkard Brethren Church, humbly petition General Conference through the District Meeting of the First District to change the wording in the Dunkard Brethren Church Polity, Article V - Church Rites, section 5, (page 5 in the 1993 edition) from:

"Veiling or covering their heads by Christian women in times of prayer or prophesying is of Divine appointment. A plain white cap covering the heads meets the scriptural requirement (I Corinthians 11:1-16). It is not consistent nor in harmony with the teachings of our forefathers for sisters to wear prayer coverings without strings.



The modern round cap is not considered as meeting the scriptural requirement for a covering."

to:

"The head covering worn over the uncut hair of Christian women is of Divine appointment (I Corinthians 11:1-16). The veiling (sometimes referred to as the prayer covering) symbolizes the woman's acceptance of God's order of headship, purity in Christian living, and a fervent prayer life. A plain white cap covering the head meets the scriptural requirement. The modern round cap is not considered as meeting the scriptural requirement for a covering."

and that this change be included in any future editions of the Church Polity Booklet.

**Statement 2:** We, the Shrewsbury congregation of the Dunkard Brethren Church, humbly petition General Conference through District Meeting of the First District, to change the wording in the Dunkard Brethren Church Polity, Article VII - Nonconformity, under the section entitled "Dress and adornment," paragraph 3 (page 12 in the 1993 edition) from:

That the veil be worn in time of prayer and prophesying (I Corinthians 11:1-16). The plain white cap is regarded as meeting the requirements of scriptural teaching on the subject."

to:

"That the head veiling for Christian women be worn over uncut hair both at home and in public (I Corinthians 11:1-16). In order to be consistent with the scriptures we encourage our sisters that this can be an expression of their love and obedience to our Lord and Saviour. When choosing the size of your covering, remember Christ's words in Mark 8:38, "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him (or her) also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." We ask that our sisters wear the plain white cap, which is regarded as meeting the requirements of scriptural teaching on the subject. (Consideration for other styles and/or colors may be given for those from other than Anglo-Saxon cultures, always keeping the Biblical

intent in mind.)”

and that this change be included in any future editions of the Church Polity Booklet.

**Statement 3:** We, the Pleasant Home congregation of the Dunkard Brethren Church, prayerfully petition General Conference through District Meeting of the Fourth District, to change Article V, Section 5, in the polity book to read as follows: “Veiling or covering their heads by Christian women in times of prayer or prophesying, and in recognition of Christian headship, is of Divine appointment. A plain white cap covering the head meets the scriptural requirement (I Corinthians 11:1-16).

The committee named was Elder Robert Lehigh, Elder Harley Flory, Elder Tom St. John, Elder James Meyers and Elder Milton Cook.

## NEWS ITEMS

### PLEASANT RIDGE, OHIO

The Pleasant Ridge Congregation plans to have their Revival Meetings, March 9-18, with Bro. Dave Snyder the evangelist. Also, the Lovefeast will be March 17-18. Services begin on Saturday at 11:00 A.M. Lovefeast will be at 7:00 P.M. We welcome all who can to join us in these meetings.

Sister Marjorie Flory, Cor.

### HART, MICHIGAN

The highlight of the year 2000, for Hart Congregation, was the dedication of the new addition to our Church. This was made possible by hard working hands, and many hours of labor, working together. With God's help, and each other God brought our project to an end. On July 23, 2000, the dedication was presented by Bro. Ray Reed of Dallas Center. He gave admonition in serving the Lord, and “Holding fast to that which we have been taught.” It was encouraging to realize we have been blessed abundantly throughout these past years. And so, once again, we thank God, for answered prayer, and for every individual part that was an instru-



ment in working to accomplish this project of 2000.

Seeing the "old year" out, and the "New Year" in, we look forward to this year of 2001. May it be prosperous in the work of the Lord.

Sister Anna Powell, Cor.

## THANK YOU

I wish to thank the Brotherhood and all members for the cards and notes I received at the time of my knee replacement in September. I appreciate all the encouragement.

Thank you,  
Sister Esther Blocher

## ADULT SUNDAY SCHOOL LESSONS FOR FEBRUARY 2001

February 4 - Wisdom Psalms - Psalm 119:89-136.

1. How did the author become wiser than his enemies, have more understanding than his teachers, and have more understanding than the ancients?
2. What does the illustration of God's Word being a lamp to my feet and a light to my path, teach us about God giving us direction for today, not necessarily for tomorrow?

February 11 - Wisdom Psalms - Psalm 119:137-176.

1. Do we need times of crying out to God? What are the benefits?
2. How can loving God's law give us peace?

February 18 - General Praise Psalms - Psalm 8, Psalm 148, Psalm 150.

1. What does it mean, "Out of the mouth of babes and sucklings hast thou ordained strength"?
2. At God's command, all creation praises Him, so why don't we, who can observe His glory, exalt Him more?

February 25 - General Praise Psalms - Psalm 19, Psalm 29.

1. What is the line that is gone out through all the earth?
2. How do we "worship the Lord in the beauty of holiness"?

## **YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR FEBRUARY 2001**

February 4 - Investments - Matt. 6:19-24, Luke 12:29-37, Phil. 3:12-14, Rev. 3:16-18.

1. If we invest time and money in the needs of others instead of things of this earth, what does this do to our love for those individuals?
2. Many people dream of acquiring wealth. How does this stand in contrast to seeking the true riches?

February 11 - The Two Ways - Matt. 7:13-21, I John 4:4-6.

1. What would be the characteristics of the strait gate?
2. How do we discern the spirit of error?

February 18 - Spiritual Plants - Matt. 15:13-20, John 15:2-6.

1. Describe a plant which God did not plant, and what will happen to it.
2. How do we bear much fruit?

February 25 - Feeding Four Thousand - Matt. 15:30-39, Mark 8:1-9.

1. How does faith and compassion work together to bring results?
2. How does the principle of multiplication work in a practical way?



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# BIBLE MONITOR

VOL. LXXIX

FEBRUARY 2001

NO. 2

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"For the faith once delivered unto the saints"

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OUR MOTTO: Scriptural in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## AWAKE, MY SOUL

Awake, my soul; stretch ev'ry nerve,  
And press with vigor on;  
A heav'nly race demands thy zeal,  
And an immortal crown.

A cloud of witnesses around  
Hold thee in full survey;  
Forget the steps already trod,  
And onward urge thy way.

'Tis God's all animating voice  
That calls thee from on high;  
'Tis his own hand presents the prize  
To thine uplifted eye;—

That prize, with peerless glories bright,  
Which shall new luster boast,  
When victors' wreaths and monarchs' gems  
Shall blend in common dust.

-Philip Doddridge

## **ELIJAH AND HIS DEPRESSION, DISTRESS AND DISCOURAGEMENT**

Elijah had a great victory over the four hundred and fifty prophets of Baal at Mount Carmel. Despite all their cries, antics and self-destructive ways, they were unable to arouse their god to send fire from the heavens to consume the sacrifice. Elijah had given them all day to accomplish their purpose. They failed. He built the altar, laid the sacrifice on it, then drenched it with twelve barrels of water. God answered his prayer with a fire that not only consumed the sacrifice but the altar as well. The spectators were awed into submission.

Elijah had a mountain top experience. A mountain top experience may be followed by a crushing fall. When we are on top of a Spiritual mountain, we think it will last forever, but a fall may come soon.

When Jezebel heard about the destruction of the prophets of Baal, she threatened to kill Elijah. Elijah who had bravely faced the forces of evil, wilted and fled. He went as far as he could to distance himself from Jezebel. He went into the wilderness area past Beersheba.

There he slept under a juniper tree until an angel awoke him. He was commanded to eat of the food that the angel had prepared for him. The depressed and discouraged often do not eat as they should. Either they do not eat enough to maintain good health or

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**THE BIBLE MONITOR****JANUARY 2001**

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Published monthly by the Board of Publication of the Dunkard Brethren Church in the plant of Haines Printing Company.

**Postmaster:** Send address changes to Haines Printing Company, 14 E. Main St., North East, PA 16428.

**Terms:** Single subscription \$5.00 a year in advance.

Send all subscriptions and communications to the editor.

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they overeat as a means of solace. The angel had to awaken him the second time to eat. Those who are depressed do not have the energy to accomplish their tasks. They prefer to sleep rather than meet the challenges of life.

With the strength gained from this food, he continued his journey into the Sinai peninsula. He found lodging in a cave on Mount Horeb. Elijah had returned to the place, where Moses had received the Law from God. There God had instructed Moses how to lead the children of Israel towards the Promised Land. Here God would direct Elijah in his future walk before Him.

While lying in the cave feeling sorry for himself, he heard a voice. He was challenged to listen for God's voice. It did not come in a loud and wonderful way. It was not in the mighty tornado, nor in the earthquake nor in the fire. His voice came as a "still small voice".

In Old Testament times the Holy Spirit was limited to the Holy of Holies and occasional individual inspirations. Today as the Holy Spirit dwells in each believer, He can direct by a still inner voice. He does not have to move us through great natural forces but through His voice. Since He has inspired the writers of the Word of God, we have the benefit of God's will being available to us in a convenient form unlike those of past times.

Elijah perceived he was the last of God's faithful on the earth. He was protecting God's legacy by hiding away in this cave. Instead of preserving His legacy by hiding Elijah away from Jezebel, God wanted Elijah to be about His work. He gave Elijah some exact instructions of what He wanted done. He sent Elijah to anoint Hazael to be king of Syria at Damascus. He was sent to anoint Jehu to be king of Israel. Also he was sent to anoint Elisha to be the next prophet of God. He was sent to accomplish two national tasks and one Spiritual task.

While Elijah thought he was the only one left to serve God, God told him that there were at least seven thousand who did not serve Baal. As Christians we are prone to feel alone in the midst of a wicked and Godless world. We need the encouragement of knowing that there are others who are as interested in serving God

as we are. We should be seeking opportunities to fellowship with those who are seriously seeking to serve God according to His Word.

God has promised to preserve a remnant of His people throughout the ages. The numbers of true believers have at times been very small, while at other times there has been relative Spiritual prosperity. Times of leanness in the world, have often led to a revival of interest in the Truth.

As Christians, today, we can not afford to run away and hide like Elijah did. When we enjoy great, Spiritual, mountain top experiences, we should be strengthened to survive the difficult times that lie ahead. Rather than fall into the depressed, distressed and discouraged state of Elijah, we should be ready to take Spiritual nourishment and be prepared to do the work that God wants us to accomplish. It may not be pleasant to be a remnant, but to fail God at such a time is far worse.

Do you look forward to Spiritual mountain top experiences like a Lovefeast, General Conference or some other Spiritual event? Are you ready to battle through the depressing, distressing and discouraging events that also may come into your life? Listen to the "still small voice" of God's Holy Spirit speaking to you.

M.C.Cook

## **KENYA KNOTES**

Kenya in December

In Kenya we are enjoying beautiful warm weather. Beautiful blue skies and no humidity, a beautiful gentle breeze with temperatures in the 70-80's.

Merle and the boys were busy preparing for Annual Meeting. They had to build portable showers and toilets, put up a tent and clear off some of the maize field. They also built a corncrib for storing the maize.

We were glad to have visitors for the Annual Meeting: Dennis, Donna and Jason St. John, Beatrice Sweitzer and Carmel Miller.



We really enjoyed the time; the only thing is time went too fast.

Annual Meeting started on December 23 and ended December 25. The meetings consisted of two sermons in the morning, one in the afternoon and one in the evening. The topics were: "A Family Devoted to Serve the Lord", "Headship", "Children in the Home", "Good Stewards", "Steward in Finances", "Me and This World - Who Owns This World", "Have You Seen Jesus", "A Spirit Filled Life", "Pride", "Separated Unto God", and "Examining Yourself". Two interpreters from English to Swahili and Pokot translated all the messages.

Sunday of Annual Meeting there were one hundred four children in Sunday School and about two hundred others. We were really pleased to have some from each of the six congregations here. The largest group to arrive was from Ortum. They had forty plus come in a van that was very much over crowded. As they unloaded they were clapping and singing, just praising the Lord.

The meeting concluded Christmas night with communion. There were forty-seven sisters and thirty-five brethren, with Brother Dennis officiating. He did a terrific job of explaining how it is done and why. This was the first communion for most of them. We used benches for tables and had mats on the floor. It was a great experience that we will never forget. The natives were really strengthened and encouraged and are looking forward to another Annual Meeting next year.

While our visitors were here we climbed a mountain to watch the sunrise and view the beauty of God's creation. We also went through the Nakuru National Park and saw the greater majority of the African wildlife.

We want to thank each of you who sent cards, letters, gifts and supplies and especially for your prayers. We had a very memorable Christmas, although it was kind of hard with temperatures in the 70's when we are used to the 30's. It was a special blessing having visitors over at this time.

In His Love!  
Sister Cindy Sweitzer

We send Christian Greetings to every one.

The children had the tape player going and the song said that everyone will be happy over there, meaning in eternity. That is one exciting thought and helps us to keep our focus on the eastern sky. We never know when the clouds will roll back, but someday in the future we will behold. To some it will be an occasion of great joy, but to others it will be a day of terror as they will face an eternity in hell. What a sad thought, and also a motivating one, to cause us to be willing to reach out to those who do not know Christ.

In concluding our story. The Lord provided a couple to live in our house and take care of it. We were so relieved as they were committed Christians and they were very neat people. We had complete confidence that everything would be well taken care of. The boys and I cleaned up the barn and organized and stored all the supplies left over from the business. We even completely organized the garage like we wanted to do several times but had always run short of time. We sorted through things that we wanted to take along, things that needed to be stored, and things that needed to be thrown away or given to someone else. Some of our close friends wanted us for a meal and visit before we left. It was nice that Cindy did not have to worry about that. Our friends also came to offer their assistance, for which we were grateful. The children even spend some time skiing and I even went a few times. It was good to have some fun time with them.

There is one thing that comes to my mind that I left out that really concerned Cindy and me. We were going to serve on the mission field to witness for the Lord and only our oldest child, Chad, had committed his life to Christ. We really committed this to the Lord. In September we attended Revival Meetings at the Bethel Congregation where our second son, Derrick, made his decision to accept the Lord as his Savior. Cindy and I cried tears of joy and gratitude as he answered the call. A few days later our forth son, Devin, met me in the stairway and said, "Dad, I want to give my heart to the Lord." I was thrilled and praised the Lord. Baptism was planned a few days later at our place. The evening of the baptism I asked our third born son if he was interested in being baptized and he responded with outstretched arms and tears of



repentance and joy. Cindy and I were so relieved as our prayers were answered. I counted it a privilege and a blessing to baptize my children. At that baptism there were five young men who were baptized. My mother was even able to witness this and was overjoyed to see her grandsons come to know her Savior also. Later in October our oldest daughter, Joy, came to us and said she wanted to accept Christ as her Savior. She was also baptized and there were five other young souls baptized also. It just seems that God was telling us that He has everything under control and we could go forth in confidence.

I was able to complete settling Mother's estate. We even completed our taxes and all the legal work. We were also able to sell some of our vehicles. The last day was spent trying to make sure everything was taken care of and saying good-bye to all the friends who stopped by. In the evening we ended up with twenty-two pieces of check on luggage and most of them were close to seventy pounds. We only had to change two of them that were too heavy. We also had twenty carry on pieces. When you take a family of nine and are going for a year, what do you need? We even arrived in Kenya with our entire luggage. PTL. We had a number of vehicles to help transport us to the air port and see us off. You all know what it is like to say good-bye when you will not see them for at least a year.

With this past Christmas and Annual Meeting coming up, things got very busy. Harvest was still going strong. A group of men from Church were here to clear the under brush from under the trees where we were planning on putting the tent for Annual Meeting. The boys were busy building temporary toilets and showers.

December is a very busy month for the Kenyans as everyone has money and wants something new for Christmas. It is the same here as at home but not as commercialized. It is the time when many weddings take place. We were getting discouraged when the Brethren did not seem to be concerned about getting ready for the meeting. I even felt like calling Brother Paul Stump and telling him to just have Brother Dennis stay home. When I told the Brethren that, they buckled down and got to work.



Cindy and I left for Nairobi on December 17 to pick up our visitors. We had some shopping to do. Dennis called and said that they were delayed and would be coming the next morning. We took the opportunity to visit with one of the other missionary families at the Guesthouse who has spent a number of years alone in the Maasai tribe and they really encouraged us. We picked up our visitors with a surprise addition that we thought might be possible but not sure whom. We came home to an excited rest of the family, although it was a weary ride for the visitors. The next few days were hectic with the entire final preparations and frustrations. It was worth it as we saw members from different areas fellowshiping together and being interested in the Word. We ended the meeting with a Lovefeast, which was indeed an experience that we all will never forget. Most of the people never had participated in one before. We had the opportunity to relax some and visit with our visitors but the time was too short.

When we asked the people who were here for the meeting what the meeting meant to them and what they had learned, it was good to hear their responses. They all mentioned getting to know new people and they remembered different things from the messages. It reminded me of General Conference in the States. It was frustrating at times but the blessings were great.

When we are serving God and doing His work there are times when we become frustrated with how things are going, but when everything is finished and we look back we see that the blessings have been great and it was worth all the effort that was put forth. The life of a missionary takes us out of our comfort zone and puts us into the front of the battle. It does make you realize that God is in control and He cares for you.

In Christ's Love,  
Brother Merle Sweitzer

## **A THANK YOU NOTE FROM THE AFRICAN MISSION BOARD**

The Dunkard Brethren Church has been actively engaged in mission work in Africa for nearly five and one-half years. We want

to take this means of expressing our Thanks for the excellent support you have given to the work there. The interest among the native people remains very good. We are especially grateful for the regular contributions to this harvest field of souls for Christ.

In Memory of Sister Martha Shaffer, who passed away June 21, 1999, her High School Class made a generous offering to the African Mission Board. A special thank you goes to Rhoda B. Hartman for the expressions of Love. May we show our love to Jesus for His redeeming grace by our generosity to the ministry of the Gospel to the lost. Remember the Anointing of Jesus by the woman of Bethany. Mark 14:3-9.

The Mission Board is appealing to each congregation of the brotherhood for missionaries to succeed the Sweitzers in March. The need is urgent. Let us hear from you. We pray God's richest blessings upon those who have served on the mission field.

Your servants for the Glory of God  
The African Mission Board  
Brother Ray R. Reed, Secretary  
302 Percival  
Dallas Center, IA 50063-1014  
Phone: 515-992-3031

## BIBLE STORY

### WATER INTO WINE

One time there was a wedding in a little town of Galilee called Cana. Jesus and His disciples and His mother were all invited to the wedding. In those days nearly everyone had wine to drink with their meals, and so it was at this wedding. We don't know why, but the bridegroom didn't have enough wine for all the people at the wedding. The servants said they needed more wine. Jesus' mother heard them and told Jesus, "They have no wine." Then she said to the servants, "Whatsoever He saith unto you, do it."

There were six large jugs of stone near by, and Jesus said to the servants, "Fill the water pots with water." And they filled them clear to the top. Then Jesus told them to take some of it out of the

jugs and take it to the man in charge of the feast.

I can imagine the servants thought this would be a good joke on the guests who were at the wedding, but when they poured it out it had changed to wine. The governor of the feast tasted it and called the bridegroom and said to him, "usually men bring out their best wine first and after the guests have had plenty to drink, they bring out their wine that isn't quite so good, but you have saved the best till last!"

What a wonderful story those servants had to tell. They knew that a miracle had happened - that water had been changed into the very best kind of wine. This was just the beginning of miracles that Jesus did while He was here on earth. Let us always remember the words that Mary the mother of Jesus said to the servants, "Whatsoever He saith unto you, do it."

Brother Rudy Cover

## **DUNKARD BRETHERN LEADERSHIP CONFERENCE**

January 19-20, 2001

The following two statements were adopted by the Leadership Conference by a greater than 75% vote.

## **SEEKING A BIBLICAL VIEW OF CHURCH GOVERNMENT**

### **A. Source of Authority**

1. Authority is essentially the power or the right to act or make decisions that will affect the lives of others. Parents have the right to make decisions for their children. Civil rulers have the right to make decisions that affect the citizens. All authority originates with God. Therefore, all who have been given authority are accountable to the one who grants authority. Authority then, is not only the right or power to act, but also the responsibility to act. *"Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not*



with grief: for that is *unprofitable for you.*" Hebrews 13:17.

2. All church authority is given by Jesus Christ through His Word as revealed by the Holy Spirit. Matthew 16:15-20.

### **B. Delegation of authority to the Church**

1. God has given leadership the authority to teach, proclaim, and uphold His Word in the Name and Spirit of Christ. The leadership is accountable to God and to the church. Matthew 28:18-20, I Peter 5:1-6, I Timothy 5:19-20.
2. The Great Commission of Jesus (Matthew 28:18-20 ) demonstrates the principles of delegated authority. "*All power (authority) is given (from the Father) unto me in heaven and in earth. Go ye therefore (delegated authority), and teach (authority to teach what Christ taught) all nations, baptizing (authority to receive individuals into Christ's Body, the Church) them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you (authority to hold those received into the church accountable to Christ's teachings): and lo, I am with you always, even unto the end of the world.*"

### **C. Application of Church Authority**

1. A believer's relationship to the New Testament Church is a voluntary relationship. He willingly accepts the authority that Christ gives to His Church.
2. We view "polity" as a condensation of our understanding of the core beliefs of the Bible on which we should focus, and listing the methodology we use in making application of these beliefs. The purpose of polity is to create cohesion and to unify the membership.
3. We recognize the dangers in both no regulation as well as excessive regulation in the church.
4. To effectively discipline, the leader needs to have credibility, which begins with God's Word, and is reinforced by Godly example, teaching, and relationship. The goal of church discipline is restoration and reconciliation. Effective church discipline, carried out in love is designed by God to have a positive

effect on the entire Body of Christ. Matthew 18:1-35, Galatians 6:1-2, I Timothy 5:20, Ephesians 4:25, I Timothy 4:12.

## **ISSUES CONCERNING THE PERSONAL APPEARANCE OF CHRISTIANS**

### **A. Biblical Principles and Foundation**

1. Modesty is found in the heart of a true servant of Christ and is the outward manifestation of a Godly heart. Matthew 6:24-25, Titus 2:9-13, I Peter 3:1-6, I Timothy 2:9-15.
2. The principle of modesty includes the distinction between male and female. Genesis 1:27.

### **B. Teaching**

1. Although our physical existence is cultural and terms like modesty tend to become relative, we need to be constantly evaluating our appearance by scripture and principles we find there. Our personal appearance and lifestyle need to draw attention to Christ and not to ourselves. These principles need to be taught by our leaders and in our homes. I Corinthians 14:40, I Thessalonians 4:1-7, Romans 12:2, I Timothy 2:9-10, Philippians 4:5, I Peter 3:1-7, I Thessalonians 5:21-22, Deuteronomy 22:5.

### **C. Practical Application**

1. It is improper to heighten or intensify the sexual and sensual dimensions of our body by the cut of our clothing, by the type of material, or by the color. Likewise, it does not impart a Godly witness when the body's sensual dimensions are enhanced by cosmetics such as paints, tints, and shadows.
2. Mixed swimming by physically mature individuals is inappropriate. Also, swimming, water skiing, etc. in view of the public clearly violate the principle of modesty.
3. We believe plunging necklines, split skirts, tight clothing, and suggestive attire are inappropriate.

## NEWS ITEMS

### GENERAL CONFERENCE 2001

The Lord willing, General Conference will be held June 2-6, 2001 at the Maranatha Camp, Maxwell, Nebraska. The camp is located 13 miles east of North Platte, Nebraska, on Interstate 80. More information will be given later.

Lodging committee will be:

Brother Marvin Haldeman	Brother Jerry Moss
P.O. Box 304	2475 240th St.
Quinter, KS 67752	Dallas Center, IA 50063

Brother Carl Reed, Arrangement Committee

### ANNOUNCEMENT

Marlin Bream, who spoke at the 1996 Annual Conference at Roxbury, Pennsylvania, is presently at the Mount Hope Dunkard Brethren Home awaiting surgery on his hip. He is wheelchair bound and would really appreciate cards and letters from all over the Brotherhood.

Write him at:

Mount Hope Dunkard Brethren Home  
3036 Mount Hope Road  
Manheim, PA 17545

Thank you,  
Sister Ruth N. Miller, Cor.

### REMINDER

Has your congregation responded to the committee appointed to study query #4 of General Conference 2000? Please send your answer to Bro. Milton Cook, 1138 East 12th Street, Beaumont, CA 92223 or m.cook1@juno.com by March 15, 2001. Thank you.



## FEBRUARY 2001 ISSUE

### STANDING INFORMATION

#### EDITORIAL POLICY

That it be the policy of the Bible Monitor to exclude controversial material and material opposing, questioning or reflecting on the decisions or positions of the Church as determined by the General Conference or derogatory thereto. Also all other material not of proper standard or spiritual value for a church paper.

That supervision over the matter to be published in the Bible Monitor be exercised by the Publication Board.

#### PRINTED MATERIAL

The following Dunkard Brethren publications are available to anyone, from the Boards listed.

#### GENERAL MISSION BOARD

The following tracts are free:

Please order from closest distributor:

Merle Sweitzer  
13227 Fishel Rd  
Felton, PA 17322

Paul Stump  
10340 North Diamond Mill Rd  
Englewood, OH 45322

Fred O. Pifer  
1734 240th St.  
Adel, IA 50003

Milton Cook  
1138 East 12th St.  
Beaumont, CA 92223

Why Triune Baptism

Plain Dressing

Which Is The Right Church?

The Service Of Feet Washing  
As A Religious Rite

What Shall I Do With The  
Commandments Of Jesus

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The Doctrine Of The Prayer  
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The Brethren's Card

Do You Want Salvation?

Bible Teachings

The Sabbath-Its Origin and  
Obseance

#### PUBLICATION BOARD

BIBLE MONITOR (monthly)

\$5.00 per year in advance

BRETHREN HYMNAL (heavy  
back)

\$9.00 ea., \$105.00 doz. plus  
postage

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ea., \$.10 doz.

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\$4.25 ea. plus \$.35 postage

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Baptismal Certificate Blanks

Credential Blanks

### **SUGGESTIONS TO CONTRIBUTORS**

We are submitting several suggestions as a help to contributors in preparing material for the Bible Monitor. These suggestions will also make the work easier for both the editor and the writer.

1. Become familiar with the Editorial Policy and do not use subjects or statements which conflict with this plan of the Bible Monitor.

2. Place your name and address at the close of the article. We deem it more appropriate

to sign as Brother or Sister.

3. Do not make sentences too long. A number of short sentences are better than a long involved sentence, which is difficult to punctuate and in which the real meaning of the writer's thought may be lost.

4. It will be appreciated if you gather a particular thought or thoughts and their proving Scripture quotations into paragraphs. Set these apart from the rest of the article by setting in the first line of each paragraph about the space of three letters

5. Do not crowd your words or punctuation marks close together. Do not use slang or abbreviated words such as, "thot" for "thought", "2" for "two", "&" for "and", "etc." for "and so forth".

6. Write or type on one side of the paper only. Double spacing of lines is much preferred. Do not make the lines the full width of the sheet, leave at least a one inch margin on each side of the sheet.

7. Use direct quotations for the Scripture references.

Please copy wording and punctuation just as it appears in the King James Version of the Bible. Given thus: book, chapter, and verse. "Jesus wept." John 11:35.

8. Frequent mistakes we find: "beleive" for "believe"; "recieve" for "receive"; "ore" for "or"; "&" for "and".

9. In submitting selected material, give the name of the author and publication in which it appeared, if known, and add "selected by" and your name.

10. To be certain that an item is in a certain issue, your editor should have this item at least thirty days prior to the date of that issue.

11. The Publication Board has decided that News Items should contain material of general interest to the Brotherhood. Therefore items of only local interest should not be included in News Items, such as local Sunday School officers, District Meeting delegates, minor local church property improvements and items, "In Memoriam".

12. Read these, then write.

## FIXED COMMUNION DATES

Third Sat. March - Quinter, KS  
Sat. before Easter - Pleasant Home, CA

First Sat. April - Dallas Center, IA

Fourth Sat. April - West Fulton, OH

Last Sat. April - Grandview, MO

Last Sun. April - Bethel, PA

First Sun. May - Waynesboro, PA

Third Sat. May - Dayton, VA

Third Sun. May - Lititz, PA

Fourth Sun. May - Shrewsbury, PA

Sat. before First Sun. Aug. - Broadwater Chapel, MD

First Sun. Oct. - Walnut Grove, MD

Third Sat. Oct. - Dayton, VA

Third Sun. Oct. - Lititz, PA

Fourth Sat. Oct. - Englewood, OH

Last Sun. Oct. - Bethel, PA

First Sat. Nov. - Pleasant Home, CA

First Sun. Nov. - Shrewsbury, PA



**AUDITING COMMITTEE**

Marvin Lorenz  
11067 County Rd. 27-1  
West Unity OH 43570  
419-924-2120

Marlin Marks  
3027 Acorn Lane  
Red Lion, PA 17356  
717-246-9193

**GOSSIP, BOTH, VERBAL  
AND BY MAIL**

A. Elders, other officials and all others are admonished that being busybodies in other men's matters is contrary to Scripture. It should not be indulged in, as it causes complaint and interference with the spiritual life and work of those concerned. This applies especially where there may be trouble in the church, both to local members and those elsewhere, talking and writing about those matters.

B. When advice is sought of an official in any church matter he (the official) should be exceedingly careful in giving advice, so as not to interfere in any way with proper care of difficulties, by officials whose business they are. Elders and all others should, in seeking advice, begin at home when at

all possible and be careful to proceed regularly and in brotherly love.

C. In correspondence, care should be exercised not to make statements that may be construed as derogatory to any member. If such things are done, full responsibility must be understood as being assumed by the writer.

D. Caucusing, that is the talking over and planning by groups, what to do or how to move in any particular matter is unprofitable, causative of distress and trouble and should not be indulged in by officials or anyone else.

E. Talking or circulating of what was done in council, either to members, who were not present, or to outsiders, is irregular and un-Christian and should not be indulged in.

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Merle Sweitzer  
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Felton, PA 17322

### **LOCATION OF CHURCH HOUSES**

#### **BETHEL, PENNSYLVANIA**

Located on Route 419, five miles east of Bethel, which is one mile south of Interstate 78, Exit 6. The Church and school are located together.

## BROADWATER CHAPEL, MARYLAND

Located on Savage River Road in Garrett County, Maryland

From Cumberland, Maryland, travel west on Interstate 68, 20 miles to Lower New Germany Road (Exit 24). Turn left or south under the Interstate three-tenths mile, turn right on Lower New Germany Road. Go 3.8 miles, turn left on Westernport Road. Go 3.8 miles, turn right on Savage River Road. Go 3.9 miles to church on left.

From Morgantown, West Virginia area travel east on Interstate 68 to Lower New Germany Road (Exit 24). Turn right, go three tenths mile, turn right on Lower New Germany Road and follow above directions.

Traveling east or west on U.S. Route 50 take U.S. Route 220 north. Take Maryland Route 135 at McCoolle (just north of Keyser, West Virginia, on Maryland side of bridge) go seven miles on Route 135 (passing through Westernport and past WESTVACO Paper Mill) to Savage River Road. Turn right on Savage River Road, go 12.5 miles to church on right

## CLEARVILLE, PENNSYLVANIA

The Clearville Congregation is located in South-Central Pennsylvania, 16 miles south of Everett and about six miles south of Clearville. From Everett take Rt. 26 to Clearville. At Clearville go straight south, leaving Rt. 26, which turns right. Go 1.5 miles, turn right at the fork. The church is five miles on left side of road. Services are held every Sunday at 10:00 AM.

## DALLAS CENTER, IOWA

Dallas Center is located on Rt. 44, twenty-four miles northwest of Des Moines. Turn off Rt. 44 unto Quinlan Avenue at west edge of Dallas Center. The church is located at 2323 Quinlan Avenue, three-fourth mile north on the west side of the road.

## DAYTON, VIRGINIA

Turn west from Interstate 81 at Harrisonburg Exit #245. Go to



fourth stop light, Rt.42, turn left to Dayton, 3.5 miles right on Rt. 257, two blocks.

#### ENGLEWOOD, OHIO

Twelve miles north of Dayton, Ohio, Rt 40 and Rt 48 cross at the center of Englewood. Church house is located on the right of Rt 48, one block north of this junction.

#### GOSHEN, INDIANA

Located on Green Road, one block north of County Rd 130. Take U.S.33 or Indiana 15 to Goshen. Turn west at police booth. Four blocks beyond bridge, turn right on North Indiana Ave., go one block. Turn left on West Clinton Street. Go one mile to Green Road, turn right and go one block. The church is located on the east side of the road.

#### GRANDVIEW, MISSOURI

The Grandview Church is located south of Grandview. Take the west access road of 71 Highway 1.5 miles south to 140th Street. Turn west and go to second street, turn south one block.

#### HART, MICHIGAN

From Muskegon go north on Rt. 31 to Hart Exit. Go left from freeway about 1.5 miles to tee in road. Turn right and go approximately one half mile to church on left side of road.

#### LITITZ, PENNSYLVANIA

Coming from the south on Route 501, turn right on Newport Road, which is about a mile north of Lititz. Coming from the north turn left on Newport Road. Go to second crossroads, turn right. The white church is on the right.

#### MOHLERS, PENNSYLVANIA

Mohler Meetinghouse - Located near Route 15 on Old Gettysburg Road, south of Mechanicsburg. Coming from the South take the Rossmoyne/Wesley Drove Exit off Route 15. Make a left

unto Rossmoyne Road and another left on Old Gettysburg Road. The meetinghouse is on the left after you travel about one-half mile. Coming from the north you will exit onto Rossmoyne Road and make a left onto Old Gettysburg Road.

Brightbill Meetinghouse - Located on U.S. Route 322, 2.5 miles east of Campbelltown, Pennsylvania in Lebanon County. The meeting house is a grey limestone building.

### McCLAVE, COLORADO

The Cloverleaf church is located one mile north of U.S. Highway #50, four miles west of McClave Junction, or two miles east of Hasty, Colorado on U.S. #50, then one mile north.

### PINE RIDGE, MISSISSIPPI

Located near Collins, Mississippi. From Collins, go east on U.S. 84 three quarters of a mile to Salem School Road. Turn left and go five and one fourth miles to intersection, where there is a directional sign to the church. Turn left and proceed one mile to the next directional sign. Turn right and go one half mile to the church house.

### PLEASANT HOME, CALIFORNIA

The Pleasant Home Church is located at 3960 Sharon Avenue, Modesto, California. The church's telephone number is 209-524-8634.

Directions: from the south on Highway 99 take the Briggsmore Exit to the right and stay on Briggsmore Avenue to Claus Road (approximately six miles). Turn left on Claus, one fourth mile to Sharon Avenue, turn left on Sharon. The Church is on the left.

Coming from the north on Highway 99 take the Briggsmore Exit, turn left and stay on Briggsmore and follow above directions.

### PLEASANT RIDGE, OHIO

Located in Williams County, four miles west of West Unity, forty rods north of Rt 20 Alternate. Two miles east of junction of Ohio Rt. 15 and U.S. Route 20 Alternate.

**PLEVNA, INDIANA**

Route 18 passes east and west through Converse. In Converse, turn south at stoplight and go three miles. Turn right on blacktop road and go five miles to Plevna. Or go west of Converse on Rt. 18 for five miles, turn left and go three miles south. The church is on west side of street near the square of Plevna.

**QUINTER, KANSAS**

Located at the corner of Eighth Street and Main Street.

**RIDGE, WEST VIRGINIA**

From Interstate 68, which transverses east and west through western Maryland, proceed to Cumberland, Maryland. Take Route 220 South through Keyser, West Virginia to US 50. (You will need to take a left turn to continue following Route 220.) Turn east (left) on US 50 and proceed to Ridgeville. Turn right (south) onto Knobley Road.

Follow Knobley Road 7.8 miles (The Antioch Church of God will be on your right). Turn left onto Harness Run Road (which is unpaved). Keep to the right at the "Y" and proceed 1.5 miles to the Ridge church house on the left.

Coming from the east or west on US 50, turn south onto Knobley Road at Ridgeville, and follow the above directions (from Knobley Road to the church).

**SHREWSBURY, PENNSYLVANIA**

Fourteen miles south of York on Rt 111, at the north end of the town of Shrewsbury.

**SWALLOW FALLS, MARYLAND**

Church address is: 2191 Swallow Falls Road., Oakland, MD 21550. Take Maryland Rt. 219 North of Oakland 5.5 miles or South of I 68, 18 miles to Mayhew Inn Road. West on Meyhew Inn Road to the stop sign (4.2 miles). Bear left onto the Oakland- Sang Run Road for .3 mile to the Swallow Falls Road. Turn right onto the Swallow Falls Road for .3 mile. The Church will be on your left.



**WALNUT GROVE, MARYLAND**

Church address is: 4000 Kump Station Road, Taneytown, MD 21787. From Littlestown, PA travel Route 194 south toward Maryland. After crossing PA/MD line (this is shortly after Kingsdale Firehouse on right), turn left onto second hard road on your left, which is Kump Station Road. Follow this road approximately one fourth mile to brick church house on right.

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## ADULT SUNDAY SCHOOL LESSONS FOR MARCH 2001

March 4 - General Praise Psalm - Psalm 103.

1. Why does God not deal with us after our sins, nor reward us according to our iniquities?
2. What must we do for God to remove our transgressions from us?

March 11 - Individual Lament Psalms - Psalm 3, Psalm 4, Psalm 6.

1. Whom hath the Lord set apart for Himself?
2. Why was David confident the Lord would receive his prayer?

March 18 - Individual Lament Psalms - Psalm 12, Psalm 13, Psalm 39.

1. How pure are the words of the Lord?
2. What did David mean, "every man at his best state is altogether vanity"?

March 25 - Individual Lament Psalms - Psalm 42, Psalm 86.

1. For whom did the soul of the Psalmist thirst?
2. In whom should we hope? Why?

### **YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR MARCH 2001**

March 4 - Kindness! - Rom. 12:9-10, I Cor. 13:4, Eph. 4:31-32, Col. 3:12-17.

1. Explain the connection between kindness and love.
2. Why is it important for us to be kind in our daily living?

March 11 - Our Integrity - Job 27:1-6, Psalm 11:1-5, Psalm 41, I John 3:18-24.

1. What is integrity and how is it demonstrated?
2. How can "we know that we are of the truth"?

March 18 - Conversion - Psalm 19:2-14, 62:10-13 (51:10-13), Matt. 18:1-11, Acts 3:19, James 5:19-20.

1. What is an important prerequisite (or part) of conversion?
2. What did Jesus mean when He said at conversion we are to "become as little children"?

March 25 - Our Labor - Matt. 20:1-16.

1. What does Christ promise as wages for our labors in His vineyard today?
2. How long must we labor to receive the promised wages?

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# BIBLE MONITOR

VOL. LXXIX

MARCH 2001

NO. 3

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"For the faith once delivered unto the saints"

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OUR MOTTO: Scriptural in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## HELP US TO HELP EACH OTHER

Help us to help each other, Lord,  
Each other's cross to bear;  
Let each his friendly aid afford,  
And feel his brother's care.

Help us to build each other up,  
Our little stock improve;  
Increase our faith, confirm our hope.  
And perfect us in love.

Up into thee, the living Head,  
Let us in all things grow,  
Till thou hast made us free indeed,  
And spotless here below.

Then, when the mighty work is wrought,  
Receive thy ready bride;  
Give us in heav'n a happy lot  
With all the sanctified.

-Charles Wesley

## ONESIMUS

Paul's interesting letter to Philemon shows the relationship between Philemon and Onesimus which illustrates several lessons concerning the Christian life. Philemon and Onesimus by themselves might never have had this relationship, if Paul had not become involved with each of them.

Philemon was a faithful Christian belonging to the Church at Colossae. He was a wealthy man who owned several slaves. Onesimus was one of his slaves. There has been speculation that Onesimus was also a younger brother of Philemon. Under the then current system of inheritance, the oldest son would inherit nearly everything from the parents. A younger son might soon be reduced to the place of becoming a servant of the oldest son.

Philemon had been converted under the ministry of Paul. It does not seem that he had freed his servants, but hopefully had become a kinder and gentler master. Even this was too much for Onesimus to bear. He escaped and went to Rome, where he could easily lose himself among all the strangers there. There he had come into contact with Paul, who was then a prisoner of Caesar. Perhaps he remembered Paul from the time of Philemon's conversion.

Onesimus became a convert through his contact with Paul. He became Paul's faithful servant, going where Paul could not go. This was a pleasant arrangement, but Paul realized that it could

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**THE BIBLE MONITOR****MARCH 2001**

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Published monthly by the Board of Publication of the Dunkard Brethren Church in the plant of Haines Printing Company.

**Postmaster:** Send address changes to Haines Printing Company, 14 E. Main St., North East, PA 16428.

**Terms:** Single subscription \$5.00 a year in advance.

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not continue. He wanted Philemon to know that Onesimus, the runaway, had become his profitable servant. He especially wanted Philemon to know that Onesimus was now a brother in the Lord.

To tell Philemon, Paul sent Onesimus with this letter. It can be imagined how frightened Onesimus was to carry this message to Philemon. His life was literally in his own hands, for Philemon could have punished him any way that he saw fit.

Paul's letter was a plea to Philemon on behalf of Onesimus. While he acknowledged that Onesimus had been in former days an unprofitable servant, now he had become profitable to Paul and hopefully would become profitable to Philemon. Better yet, Onesimus was returning as a Brother in the Lord. Paul wanted Philemon to treat Onesimus as a Brother not a servant. If Philemon was reluctant to accept him back without severe punishment, Paul was asking him to do so for his sake. Onesimus had been profitable to Paul and he did not want him to be punished. He appealed to him, while reminding him that through his ministry he had been converted.

There are in this epistle lessons for us as well as Philemon. The first lesson suggests that none should be considered outside the influence and call of God. Onesimus might have been considered unprofitable by Philemon. He might have been considered a fugitive by the law. Paul considered him a soul in need of Jesus Christ. While we may not be able to identify with all men, that does not mean that they are beyond God's ability to save. Whatever choices people have made in their lives, they can be rescued from their wrong choices.

Those who have been unprofitable in the past may become profitable in the future. Perhaps as Paul plead for Onesimus, he remembered how unprofitable he had been before he was struck down on the Damascus Road. He had participated in the stoning of Stephen and had persecuted other Christians. He had seen Onesimus become profitable.

Reconciliation was a major theme in this letter. He wanted Philemon to be reconciled with Onesimus. The natural feelings of a defrauded master were to punish, even to kill, a runaway slave.

Paul wanted Philemon, instead, to accept Onesimus not only as a returned slave, but as a Christian brother. As Christians they would have a relationship that was far different than that as a slave and master. While Christians were advised by Paul to serve their masters well, there should be no bitterness in their service. Masters should deal humanely with their servants.

If Onesimus were truly Philemon's natural brother, then this would be a true reconciliation. They could now relate to each other not only as natural brothers but as Spiritual brothers as well.

What might we learn from this short letter that Paul wrote on behalf of Onesimus to Philemon? Might we learn a gentler way of dealing with one another in the work place and in the Church? Might we continue to have hope that those who have run away from the family or the Church still can be reconciled? Might we hold out the Gospel to those who have been unprofitable in the past that they might become profitable in the future?

Are you an Onesimus? Are you a Philemon? To whom do you need to be reconciled?

M.C.Cook

## **BLAZING BONFIRES OF THE BIBLE**

Years ago a fishing fleet went out from a small harbor on the east coast of Newfoundland. In the afternoon there came up a great storm. When night settled down not a single vessel of all the fleet had found its way into port. All night long wives, mothers, children, and sweethearts paced up and down the beach, wringing their hands and calling on God to save their loved ones. To add to the horror of the situation, one of the cottages caught fire. Since the men were all away, it was impossible to save the home.

When morning broke, to the joy of all, the entire fleet found safe harbor in the bay. But there was one face that was a picture of despair — the wife of the man whose house had been destroyed. Meeting her husband as he landed, she cried, "Oh, husband, we are ruined! Our house and all it contained was destroyed by fire!" But the man exclaimed, "Thank God for the Fire! It was the light of

our burning cottage that guided the whole fleet into port!"

Lets take a brief look at six Blazing Bonfires in the Bible.

1. The ATTENTION getting Bonfire
2. The ANSWER OF GOD Bonfire
3. The ANGUISHING Bonfire
4. The ACCOMMODATING Bonfire
5. The ABOUT-FACE Bonfire
6. The AGONIZING Bonfire

The ATTENTION getting bonfire we find in Exodus 3:2, "And the angel of the LORD appeared unto him (Moses) in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed."

Here we find Moses in the desert, keeping the flock of his father-in-law, when God uses a burning bush that is not consumed. Oh, I am sure Moses had already seen burning bushes, but never such as this. Yes, God got his attention all right. Not only with a bush that would not burn up but then out of the midst of the bush, a voice echoed through that lonely barren land, "Moses, Moses."

Businesses use all kinds of attention getters to grab your attention, but this beat all! From time to time God uses burning bush experiences to get our attention, as well.

In verse 10 we see the Lord's Proposal, "I will send thee", in verse 12 we see the Lord's Presence, "I will be with thee", in verse 17, the Lord's Purpose, "I will bring you up out", in verse 20, the Lord's Power, "I will stretch out my hand", and in verse 21, the Lord's Provision, "I will give this people favour."

What would have happened if Moses would have just shrugged his shoulders and walked on by that burning bush? No, he didn't, but how many times has God put a burning bush on our horizon and we have failed to "turn aside" to see "this great sight."

The ANSWER OF GOD bonfire we can find in I Kings 18:38, "Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the



water that was in the trench.”

Now here we find it was consumed. What a gathering took place there on Mt. Carmel. Elijah, the prophet of God in a contest against all these false prophets. In verse 21 Elijah throws out the Challenge, “How long halt ye between two opinions?” Then he challenges them to a Contest in verse 22-23. They can call on their god to consume their sacrifice and he will do likewise. After all the yelling and jumping around and even cutting themselves, their god just wasn’t up to starting no bonfire today, or any day as far as that goes. In verse 30 we can see the Conquest. Elijah tells them to come over to him, and they did. After repairing the altar and dumping twelve barrels of water on the sacrifice he calls out to his God and guess what, “Then the fire of the LORD fell” and it consumed sacrifice, wood, stones, dust and even licked up those twelve barrels of water. Yes, God answered! In verse 39 we see the Confession, “The LORD He is the God, the LORD He is the God!”

The ANGUISHING Bonfire is in Luke 22:54-62.

Peter who just not long ago said he would go to prison or even perish, in death, for Christ, is standing around the campfire where the cock crew! Three times he denied the One he loved so, oh the anguish that poor Peter experienced. As Christ looked out there and saw Peter, the fire flashing off his face, as he stood there at this anguishing bonfire. Then Peter remembered! He then went out and wept bitterly.

The ACCOMMODATING Bonfire is in Acts 28:2-3.

On the island of Melita we find a bone warming bonfire, accommodating a group of weather worn men who just survived a shipwreck. Among these men was Paul. There at that bonfire on the beach, as Paul gathered sticks to put on the fire, he was bitten by a viper whose venom was not victorious, but Paul was unharmed.

The ABOUT-FACE Bonfire we can find in Acts 19:19.

The burning of the books, of those who had made an about-face. “And many that believed came, and confessed, and shewed their deeds. Many of them also which used curious arts brought

their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver." (V 18-19)

As I search my stuff are there any things that need to be brought to the about-face bonfire? May the Holy Ghost fire stir us to an about-face.

The AGONIZING Fire of Revelation 20:14 and 15.

Yes, I realize this is much more than a bonfire, this is an everlasting fire that never will be quenched. Where the worm dieth not. "And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Hell was prepared for the devil and his angels but if our name is not in the book of life we too would be finding our company with them. Born once-die twice, Born twice-die once! Thanks be unto God for making a way possible that we need not experience that agonizing fire.

M. F. Rich, an atheist, cried, "I would rather lie on a stove and broil for a million years than go into eternity with the eternal horrors that hang over my soul! I have given my immortality for gold, and its weight sinks me into an endless, hopeless, helpless hell."

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

In His Love,  
Brother Ray Stuber

## KENYA TRIP

In September, we were surprised by an e-mail from Bro. Merle Sweitzer asking us if we would consider coming to Kenya, Africa to minister. The Dunkard Brethren congregations in Kenya were planning a special three-day meeting at Christmas. They wanted to bring the six congregations in Kenya together in a meeting similar to our yearly General Conference here in the States and they wanted someone from the Church in America to come and preach.



We had never before even remotely entertained the idea of going to Africa! When the request is only for a couple of weeks it is not nearly as hard to decide, as it would be for a year or two. So December 18 found Donna, Jason and myself as well as Beatrice Sweitzer and Carmel Miller from Pennsylvania, on a plane headed to Africa. After a missed connection and two consecutive night flights, we arrived safely in Nairobi, Kenya.

Because the Equator runs through Kenya, the climate is warm year-around. Our Mission House at Kapenguria is at an elevation of approximately 8,000 feet, so the temperature remains fairly constant with daytime high usually in the 75-85 degree range. Nearby are several mountain ranges that add to the beauty of this land.

In preparations for the special meeting, Bro. Merle, along with his sons and some native help, had erected a temporary church consisting of a rough framework and some lightweight plastic sewn together for a roof and partial sides. It was erected in the maize field that is part of the compound.

On Saturday, December 23, the members and those who attended the various congregations began to arrive on the compound, mostly by rented "taxis" (matafus). The taxis in Kenya are either vans or small pickups with a top on the back. The Africans are very skilled at using all available space. We counted over forty individuals emerging from one van!

There were three services scheduled for each of the three days. Our theme on the first day was "A Family Dedicated to God". In the morning service we spoke to the husbands and fathers. The afternoon service was directed towards the wives and mothers and the evening service addressed issues of children in a Godly home. All of the services were translated into two languages. I would speak in English, the first interpreter would speak in Swahili and the second would speak in Pokot. It actually went very smoothly. The interpreters did an excellent job. English is the official language of Kenya and anyone who has gone to school speaks some English. Swahili might be called a national language. It is an African language that many East Africans know. Pokot is a tribal language that some of our members speak. At the evening service



we had around two hundred in attendance.

The theme for Sunday was "Who Owns Me and the World?" This theme was directed towards issues of stewardship and finances. There is much need of teaching on this subject in Africa as well as America. I had the first message and Bro. Merle had the second message of the morning. There was Sunday School for the children with one hundred four in attendance. Total attendance for the morning service was nearly three hundred. Since it was Christmas Eve, the evening message was on the Christmas story.

Monday was Christmas Day, but it was hard for us to believe that it was Christmas with the weather so beautiful. Monday's theme was "A Spirit Filled Life". The afternoon service was an examination service in preparation for the evening Lovefeast. The Lovefeast was a very memorable experience. For many of the members this was their first opportunity to experience this service (the Makatano congregation had experienced two previous Lovefeasts). There were forty-seven Sisters and thirty-one Brethren communing that evening. It would be impossible to communicate to you the excitement and the joy and delight that our Kenyan Brothers and Sisters demonstrated. It was a tremendous blessing, to us, to share in this experience. It will not be soon forgotten.

Another highlight for us was the singing. It brought tears to our eyes at times. We also enjoyed so much the fellowship. It was a delight to visit with so many different individuals. They loved to talk about spiritual issues. They had many questions about America. They want to learn and grow spiritually. There is a greater openness to the Word here than there is in the United States. They desire very greatly for our church here in America to give them help and guidance.

The door of opportunity is open in Kenya. There is need, not only for leadership and ministry help, but also for other supportive help. Other skills and gifts are needed here beyond leadership and preaching. If you have felt in any way the call of God, I would encourage you to pursue it in His timing. The initial paths have already been blazed by some dedicated Brothers and Sisters. It should be a little easier for us to move forward now.

These few paragraphs only skim the surface of our rich experiences in Kenya. There were the sadder scenes also. The poverty. The hospital was a particularly distressing experience. Health standards and facilities are so different from what we are accustomed to. But poverty and disease have not robbed these people of their love for others. Each of us as visitors were deeply moved, when at the close of the service on the Sunday just before we departed, we each were presented with a gift. Beatrice, Carmel and Donna were each given a new dress made by Sis. Florence. Jason was given a money gift and I was overwhelmed when I was presented with a new suit made by Bro. Hosea. We are still amazed at the handiwork of our African Brothers and Sisters whose equipment consisted of a tape measure, a pair of scissors, a piece of chalk and a treadle sewing machine. May God bless them for their sacrifice of love. Love knows no borders or skin color. We indeed have been enriched by this wonderful experience.

Brother Dennis St. John

## **KENYA IN JANUARY**

Another year has come and gone, a year of memories both good and bad. We began the first few days of 2001 in Nairobi. We went to the African Animal Orphanage, ran errands, and found a few minutes to catch our breath for the next few months. When we went to visit Joseph, the Bishop for our cover Church, they were keeping a guest from Virginia. Jo Reed was an instant friend. We invited her to visit us in Kapenguria. Later on that month she came and spent five days with us.

Being with Jo was like we were friends forever. Jo was widowed at the age of twenty-six with two small children while still in nurses training. After her children were married she signed up with missions and has been in world missions the last eight years. She has been all over the world and had lots of life changing experiences to talk about. We all enjoyed hearing them.

The first weekend Merle helped with the burial of Moses and Helen's eighteen month old daughter who fell into the river while

playing with her siblings. Moses is the Pastor of the Ortum Congregation.

I was in charge of another baby shower; all the special honors went to me, as they had named her after me.

We are still having women's meetings every Thursday and are continuing to work on embroidery projects every other week.

To celebrate my birthday, Merle took me away for a few days. I want to take this time to thank you for all the cards you sent and all the letters.

We continue to meet with other missionaries for a time of fun and fellowship a couple times a month. At one meeting there was a team from the states. That evening we were all asked to share a joy and a frustration. It's nice to know we are not the only ones with struggles and problems.

Hosea and Florence started working on their wedding plans. Friends of the bride and groom make the plans and arrangements, plus help pay for it.

Merle and I visited the Kaptalamwa Congregation one Sunday morning. After the service we handed out blankets to each family. It was such a joy to see their radiant faces. So as a thank you we had to stay for tea and bread.

The work here is very challenging and very rewarding. We have decided in time to go home. We pray the Lord's work will continue on. It was not an easy decision to be made, but the Lord has given us a peace about it. We love these people dearly and it grieves our hearts that no one else is taking our place. So if you want to have a life challenging experience, Kenya might be just the place for you. Keep the need for missionaries and the people here in your prayers.

In His Love!  
Sister Cindy Sweitzer



## A MAN SET UNDER AUTHORITY

Luke 7:1-10

As we read this story, it is amazing to see that Christ paid this man one of the highest compliments He ever gave. He said, "I have not found so great faith, no, not in Israel." Why? This man had a proper view of authority.

This is something we all seem to chafe against: submitting, obeying, subjecting ourselves. As we were working on our church, I noticed this struggle. In fact, more than once, a job was suggested to me, and I thought, "I don't like that kind of work!" I wanted to do something else! Part of the reason people (even Christians) struggle with this is that they do not understand the concept of authority.

Let me suggest to you five concepts that make up the principle of authority.

First, all power comes from God. Rom. 13:1-2. Jesus said, "All power is given unto me in Heaven and in earth." Matt. 28:18b. When we realize the origin of authority, it should give us a higher respect for it. Disrespect or disobedience to any authority is a direct attack on God who gave the authority! It is no wonder that God said that "rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." (I Sam. 15:23). Just as witchcraft and devil worship are an affront to God, so is a rebellious heart. This attitude not only says "I will not obey," but it insists, "You have no right to tell me what to do!"

Second, God has designed a balance of power. God has not granted "all power" to anyone on earth. He delegates it as He has seen fit — parents, church leaders, government officials, employers, and the like.

Third, authority has two functions: punishment and reward. Rom. 13:3-5, "For rulers are not a terror to good works, but to the evil...do that which is good, and thou shalt have praise of the same." Those in authority also must remember that we not only have the responsibility to punish, but also to praise.

Fourth, all need to be set under authority. Peter tells us in I

Peter 2:13, "Submit yourselves to every ordinance of man for the Lord's sake..." In verse 15 he goes on "For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men." Submission to authority is imperative to our Christian life. Without it we strip our testimony of any influence or meaning. We stress that wives need to submit to their husbands, yet we may forget that the Bible also says the younger are to submit to the elder, and further, that all of us submit one to another.

Fifth, abuse of power must be appealed. I have observed that, too often, when there has been a misuse of power, our response is to claim "our rights." We may even badmouth and disobey! Instead, let's try respectfully asking the abuser to reconsider. This would be much more effective and pleasing to the Lord!

As I view my attitudes toward authority, I wonder, what would Jesus say about my faith?

Brother Jeremiah Johnson

## WHAT IS LEADERSHIP

Leader: n. 1. One who leads or guides. 2. One who is in charge or in command of others. 3. a. One who heads a political party or organization. b. One who has influence or power, especially of a political nature.

Dictator: n. 1. a. An absolute ruler. b. A tyrant; a despot. 2. An ancient Roman magistrate appointed temporarily to deal with an immediate crisis or emergency. 3. One who dictates.

What is the difference between a leader and a dictator?

A dictator is one with absolute rule, a tyrant, a despot. We usually see a dictator with a good sized army or law enforcement backing. Judgment is usually quick and severe in order to maintain control. Under a dictatorship we do not see as much open willingness to follow with a joyful heart. A dictator usually takes and maintains leadership by force.

We see two kinds of leaders around us today. One says, "Do as I say, not as I do." The other is like Jesus, when He says, "Come, follow Me." The choice is always up to you to follow.

Jesus says, "Woe unto you, scribes and Pharisees, hypocrites!" These men were saying, "Do as I say, not as I do."

Who is called to be a leader? Just a few? Or every born again believer?

A good leader is one like unto our Lord and Savior Jesus Christ. Showing love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance and forgiveness.

A leader of the flock is willing to leave the ninety and nine, find the one that is lost and bring that one back to the fold. Luke 15:4.

A leader is one who will listen, who understands all the pains and temptations that come to men. Jesus was tempted in all things but sinned not. He does understand our feeling. Jesus has time for the little things as well as the so called big things. Hebrews 4:15.

A leader must realize that relationships are not always healed with a quick fix. Also, because of the preparation for eternity, no relationship is to be severed. Forgive as you would like to be forgiven.

A leader is in the front, not in the middle of the fray when called upon. Leadership is a task with eternal rewards.

The administrative actions of authority are like one holding a wet bar of soap. The harder you squeeze the farther the soap will fly away. If you do not hold the soap firm enough it slips through your fingers.

A leader is one who can take advice, who has a standard to weigh the advice they receive. All the skills of leadership can be learned. The ability to use tactfulness in offering encouragement is teachable. Jesus came to show how to save the lost.

We are all called on to be leaders with Jesus. Everyone is given the ability to share one on one the Grace of Jesus in our lives. Others are given the ability to share with more in number. Jesus is the Author and Finisher of our faith. He is the One who showed us mercy and grace, so that we might show it to everyone around us. We are sinners saved by Grace through the Blood of Jesus Christ and we are overcomers.



The responsibility of leadership is living like Jesus. Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Jesus came in flesh and blood to minister to the needs of the people. The time to condemn is for Jesus alone, at the end of time appointed by our Heavenly Father.

Jesus is long-suffering and forgiving as He waits for each one of us. Mankind is always looking for a quick fix. Let's make a rule and judge it now. Let's make deadlines so we do not have to worry about it tomorrow. I want to get on with my life.

We are given the ability to discern the needs of others by the leading of the Holy Spirit. We learn to excel in the area of our Spiritual gift, but by nature of man we have tunnel vision and often miss so many things around us. So we need advisors. I Cor. 10:12.

Jesus is one with our Heavenly Father so He gets all the timely advice He needs. It can be the same with men. We will always need someone to advise us. We can not see or know everything that goes on around us. Not only can we look to Jesus for advice, but we can look to those in the family of Christ to give us confirmation of what we do.

When a new President takes office in our country he appoints people under him to advise him in his office. The President also appoints the leaders under him in different departments. He gets to pick his closest friends.

Moses became more efficient when he appointed leaders under him. The Church is the many members making up the Body of Christ. Each member with a different, but meaningful, responsibility.

We all live in a relationship with an opportunity to offer encouragement. For some it is easy and for others it is a challenge. We do not want any relationships to be cut off. We are all getting ready for eternity, where all relationships never end.

I am not all the above, but I will show you who is; He is Jesus the Christ.

Love in Jesus Christ  
Brother Roy Litfin

## BRETHREN BEGINNINGS

In the late summer of 1708 a new religious fellowship was born. Alexander Mack and seven others committed themselves to following Jesus as they understood the Scriptures. Five men and three women were baptized in the Eder River at Schwarzenau, Germany. They called one another "Brethren." The religious climate from which and into which this group was born was one of turmoil and confusion. Spiritually it was a time of corruption and lethargy. The lives of the Brethren stood in stark contrast to spiritual conditions in the state churches of their day.

Catholic and Protestant religions controlled the religious world in Europe during the early 1700's. The Roman Catholic Church had held sway over the religious world for many centuries. That monopoly was broken in 1517 by Martin Luther's protest of some of the practices of the Catholic Church. These protests resulted in his being rejected by the Catholic Church and the subsequent formation of the Lutheran Church in Germany. Other reformers were active at this time also. Among them was the Swiss, Ulrich Zwingli. Zwingli's reform efforts were instrumental in the formation of the Reformed Church.

Some of Zwingli's followers did not fit into any of the above categories. They believed the Bible taught that baptism was for adults. They thus became known as Anabaptists. (The word Anabaptist means rebaptizer. They were called Anabaptists because they baptized adults who had been baptized as infants.) They were intensely persecuted for their beliefs. In 1525 these followers began to worship as a group separate from the established religions. Thousands of them were martyred for their faith. In time the Anabaptists became known as Mennonites. They were named for Menno Simons, a Catholic priest, who joined them in 1536.

The Anabaptists did not envision reforming the Church as had Luther and Zwingli. The Anabaptist vision was to **restore** the Church to the Biblical ideal of following Christ in daily life. Their insistence upon strict, literal Biblical interpretation placed them outside the realm of organized religion. They were not included in



the various treaties that were drawn to prevent further religious wars. They were considered to be dangerous enemies by both Catholic and Protestant Church groups. By 1708, when the Brethren fellowship was born, the religious world had separated into three distinct types of churches. These three types were **Catholic**, represented by the Roman Catholic; **Protestant**, represented by Lutheran and Reformed; and **Anabaptist**, represented by the Mennonites.

The Protestant Reformation had corrected some of the ills of the Church. But by 1708 (nearly two hundred years after the Protestant Reformation), the churches had once again fallen to a low spiritual ebb. The clergy consisted of well educated but sometimes immoral and corrupt individuals. The people were held hostage by a corrupt church. The common people were forced to support a religious system from which they received little encouragement. This general lack of spirituality made the church once again ripe for revival.

Some spiritually sensitive individuals responded to this lack of spirituality. The result of their response was a movement known as Pietism. Pietism was an attempt to bring more spirituality into the life of the Church and the individual member. It was primarily a movement in the Protestant (Lutheran and Reformed) Churches. Numerous methods were used to effect this movement.

Philip Jacob Spener wrote a book titled, Pious Desires. In this book he outlined the problems of the churches and proposed some means of improvement. Among other things he suggested that:

Christianity should be practiced in everyday life.

Ministers should be Christians.

Sermons should be practical.

The Bible should be studied and believed.

People also began meeting in homes for Bible study and fellowship. Itinerant ministers traveled and preached. Many individuals were "awakened." Some of those awakened by the Pietistic movement were Alexander Mack and the seven others who were baptized on that day in 1708.



After attending home meetings, where itinerant ministers were preaching, many individuals were unsure what to do. They were torn between the spiritual awakening and revival, which they were experiencing, and the social and political pressures of the community. Even though they lived exemplary lives, they were threatened, persecuted and exiled. What options were available to them?

There were many things to consider. Should they continue having these small, private, spiritual meetings which were against the law? Should they stay in the cold, formal, organized church or should they separate? Should they start a new fellowship? How could they know what was right? The pietistic emphasis went in three different directions.

Some people opted to stay in the church. These people were "**Churchly Pietists.**" They believed that they could do the most good within the church. This would relieve them of persecution and allow them to influence the church for good. It provided them with security and it did not necessitate a break with family and community. Others were not sure that this was the right approach.

Some people believed that **all** church organizations were inherently wrong. These people were "**Radical Pietists**" (sometimes referred to as mystics). They thought that to stay in a corrupt church was unacceptable and to start a new fellowship would, sooner or later, invite corruption because all churches eventually become corrupt. They wanted to travel and fellowship freely with other believers anywhere. They did not want a formal church organization. Alexander Mack did not feel comfortable with either of these options.

Mack believed that the Bible and Church history taught the need for a disciplined community. He was concerned that to stay in the Reformed church was to associate with sin and not to live what Christ taught. He was also uncomfortable with not having a formal fellowship. He felt that New Testament teachings (Matthew 18, for example) could best be practiced in a disciplined body of believers. As a result of his studies and a willingness to follow his convictions, Mack and seven others decided to separate themselves from the religious movements of their day and begin a new fellowship. This was a very weighty decision. They had only the

Scriptures and their convictions to follow. They "counted the cost" and followed the Lord.

Thus, Mack and his followers became a third movement in Pietism. They were the **separatists**. Their decision provoked abuse from their home community. They were accused of being Pietists and Anabaptists. For this "crime" they were fined and exiled. They were interrogated and imprisoned. They wandered about looking for peace. They were despised by the world. They called one another "**Brethren**."

And so, in the late Summer of 1708, Mack and seven others (three women and five men) were baptized in the Eder River at Schwarzenau, Germany. They "counted the cost" and followed the Lord. None of them had been baptized as adults and there was no one to baptize them. They fasted and prayed. They then chose one to baptize Mack. Mack then baptized the other seven. This act of baptism separated them from their church and community, but their obedience to Christ filled them with great joy.

The Brethren legacy continued. They traveled and preached and baptized. They persevered against great odds. Their faith served them well. Eventually they came to North America. Here they flourished in the fertile soils of freedom. Many Brethren people look back to the Schwarzenau baptism as the beginning of their fellowship. Many of these Brethren continue to hold and practice the beliefs which cost the Schwarzenau Brethren their comfort and their wealth.

Today, seventy-five years later, the Dunkard Brethren still attempt to faithfully follow what it means to be Brethren. Like the Protestant Church, we hold the historic belief that the Bible is the Word of God; that it has the answers for life. Like the Pietists, we follow personal discipleship and feel warm devotion to God. Like the Anabaptists, we express the principles of non-conformity and non-resistance in close-knit community. We accept Matthew 18 to be our guide for mutual, spiritual responsibility.

To be Brethren today means the same things that it meant in 1708. Believe the Bible. Love God. Worship Him. It means to have the courage to "count the cost" and follow our convictions.



As we do those things, we continue the legacy of the Schwarzenau Brethren.

Brother Frank L. Reed

## **CHILDREN'S PAGE**

### **THE TREASURE KEY**

Psalm 119:11

"Come quick, Rosemary!" called her sister, Arlene. "Aunt Mary is here and has invited us to go home with her to stay a week at her farm. Won't it be fun?"

Rosemary agreed. They always had a lot of fun at Aunt Mary's. She usually had good home made cookies on hand. There were cute kittens in the barn to play with. It was fun to watch the gold fish in her living room aquarium. She quickly closed the book she had been reading and ran into the house to greet her aunt.

The girls packed their suitcases and tripped down the stairs. "Be good girls and mind your Aunt Mary!" admonished Mother as she kissed the girls good-by. "Don't forget to write me a letter and tell me what you are doing."

"We will, Mother," the girls called as they waved from the car window. The car rolled down the drive and they were on their way to Aunt Mary's.

When they arrived at the farm it was chore time. The girls followed Aunt Mary about as she fed the chickens, hunted the eggs and milked the cow.

It was soon bedtime. The girls snuggled down in a feather tick mattress and were soon fast asleep.

The next morning when the girls awoke, the wind was howling around the corner of the house and heavy rain was dashing against their window. "Oh, we won't have a chance to play outside today if this storm continues!" cried Rosemary as she hurriedly dressed.

"Aunt Mary will think of something interesting for us to do," replied Arlene as she braided her long blond hair.



The girls found out that their aunt did have a plan. "Since it is raining, how would you like to play in the attic today? I've been wanting to shift some boxes around and do some house cleaning up there. Maybe this is the day for the job."

"Oh, yes!" agreed the girls. "That would be fun!"

"Alright as soon as the dishes are washed and dinner planned we will go to the attic."

The girls found many boxes of different sizes and shapes. It was fun to poke around and discover articles of interest. An old antique chest was pushed against the wall in one corner.

"Do you suppose there is hidden treasure inside?" questioned Arlene.

"It's intriguing! Let's see if we can raise the lid." They were unable to open the chest because it was locked.

"Oh, Aunt Mary, this old chest is locked. Now we won't have a chance to peek inside and see the hidden treasure!" cried the girls.

Aunt Mary looked perplexed. "There is a key somewhere. It's a shame, but I've forgotten where I hid it."

The girls poked around the stack of boxes and peeked under old flower pots, but no key was found.

Aunt Mary was sweeping the floor. "Grab a dust rag, Arlene, and dust the window sills. Rosemary, finish stacking those boxes in the corner. When I finish sweeping we'll go down and get dinner."

With a sweeping motion Arlene wiped off the first window sill, when something fell on the floor with a clink. "I've found the key!" she shouted as she stooped to pick it up.

What fun the girls had rummaging in the old chest. They found old letters, old pictures, old clothes and in the very bottom an old family Bible.

Aunt Mary remarked when they showed her their find, "Perhaps these are no great value to anyone now, but in years past these things were prized possessions and were locked in this old chest for safe keeping."

The pages of the old Bible were yellow and crumbling with age, but still legible. A list of names with dates of birth, marriages and deaths was found in one of the front pages.

"This book is too old for your names to be added to the family list, but I am thinking of another book that will be opened sometime in the future. I'm hoping that both your names will be written there."

"What book do you mean, Aunt Mary?"

"Sometime in the future when Christ will come again and time will be no more, there will be a great Judgment Day! There will be a time of great separation. Books will be opened. The recording angel has written the thoughts, actions, and deeds of each person who has ever lived. Each one will be judged accordingly. All of the people whose names are inscribed in the Lamb's Book of Life will have the right to eternal life, but those people whose names are not found in this book will be cast into the Lake of Fire for eternal punishment."

"How can we have our names written in the Book of Life?" asked the girls.

"Everyone who accepts Christ as their Savior and is a "born again Christian" will have their names recorded in this Book."

"Is there a special key to open this Book?" asked Arlene.

"Yes, God has provided a key which will open this Book. This secret treasure key is the Word of God, the Holy Bible! In the Bible we read about the plan of salvation. When a sinner repents and accepts this plan, the Recording Angel adds his name to the list of those who have the right to eternal life."

The girls were thinking seriously as they followed their aunt down the stairs. After dinner, Aunt Mary presented each of them with a Bible. "This is your treasure key to the Book of Life. When the Judgment Day comes each of us will be judged by the words of this Book. Read it. Study and live out it's teaching. Hide this treasure key in your hearts then you will never lose it."

"Thy Word have I hid in mine heart, that I might not sin against thee." Psalm 119:11.

"I will delight myself in thy statutes; I will not forget thy word."

Psalm 119:16.

Aunt Mary taught the girls a new song to sing for their mother.

"I have a treasure of wondrous worth,-  
A treasure passing compare,  
The Word that's hidden within my heart,  
And joy it giveth me there."

Chorus:

"The precious Bible,  
Filled with all riches and filled for me;  
The precious Bible,  
Beautiful, wonderful and so free."

Sister Maxine Surbey

## DELIVERING UP THE KINGDOM OF GOD

Read I Corinthians chapter 15

Entering into another new year, some would say a new millennium, many individual's thoughts will center on end time events. There are very few scriptural concepts that will bring about a lively discussion more so than this topic. Most honest scholars and Bible readers will agree that there is much mystery and hard-to-understand portions of Scripture involved with this subject.

Perhaps one of the most difficult end time Scriptures is not found in the book of Revelation but in the book of I Corinthians chapter 15. We confess that we do not completely understand what is involved in this portion of Scripture. We would like to take, hopefully with the aid of the Holy Spirit, a look at I Corinthians 15:24-28.

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power."

The first question often asked is, if Jesus Christ is God how can He hand over the kingdom to the Father? While we may not come to complete understanding, we can be assured that the Bible



has the answer to all of our questions. In John 1:1 we find the first clue to this "problem." "In the beginning was the Word and the Word was with God, and the Word was God." First we find that Jesus Christ was eternally existent with the Father. Notice that He was "with God." This means that Jesus Christ and the Father are two separate beings. However, we are also told that Jesus Christ "was God." To deny the deity (that He was God) of Jesus Christ goes against revealed Scripture.

The second clue is found in I Corinthians 11:3. This verse is used at our Lovefeast examination service but usually ignored or quickly passed over. "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." Here we find that there is a divine order both for mankind and for the Father and the Son.

The next thing we would take note of is the main thesis of this chapter. Paul is dealing primarily with the resurrection of the dead in Christ. If we should die before the return of Christ our soul will go to be with the Lord, according to Scripture. But we will not be complete until soul and body are once again united. Jesus Christ voluntarily laid aside His Majesty and became mortal man, except for a sinful nature. This does not mean He gave up His deity but that He was no longer "complete." When He arose from the grave He had a "new body." Then He ascended to the Father, to His royal place in Glory. We believe at this time He again had all of the attributes of God. In a sense, He was still not completely one with the Father. There was and is a need for an advocate. Someone to go between the Father and sinful man, even if we are among the redeemed.

The Bible says Jesus Christ will put down all rule. There are many earthly rulers. Some seem to be more in line with Holy Scripture than others. There are none who are willing (and perhaps able) to follow all the teachings of our Lord when carrying out their duties. When the Lord Jesus Christ is King of kings and Lord of lords in a complete sense, all earthly rule will vanish.

It says Jesus Christ will put down all authority. The Church is to be under the authority of the Holy Word of God. Yet the majority of so called Christianity relies on either popular opinion or religious

dogma and heritage to establish its authority. When Jesus Christ reigns and rules completely, humanistic religion will be destroyed.

Jesus Christ will also put down all power. All false religions and carnal Christianity are under the power of Satan. Satan was defeated when Christ died on the cross. His final destruction is yet in the future. The day is coming when Satan and all his demons will be cast into the lake of fire.

"For he must reign, till he has put all enemies under his feet." Though Jesus Christ's reign is not yet complete He does reign today. One of the reasons the earthly church lacks power is because they do not recognize that Jesus Christ reigns! Though in a sense He does not reign in the political realm, we can be assured that God rules and overrules in the affairs of man. According to Scripture Jesus Christ is now reigning on the prophesied throne of David, though this may not be complete. "Therefore being a prophet, (speaking of David) and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he will raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ,..." Acts 2:30-31a.

"The last enemy that shall be destroyed is death." After death is destroyed body and soul will be united. There will no longer be a need for an advocate. The Father and Son will no longer have to hold separate offices. They will once again be complete.

"For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him." We understand this verse to mean that God the Father put all things under His feet. This includes all nature, human powers and things related to mankind. But God the Father never put God the Son under His feet. In the divine order there was always equality.

"And when all things shall be subdued unto him, then shall the Son also himself be subject unto him, that God may be all in all." At this time in history there are three separate individual offices active. God the Father, God the Son and God the Holy Spirit. The third Person is not mentioned in our lesson. We understand the kingdom mentioned to be the Church. When the end comes the



Church triumphant will be complete. Likewise, the Father, Son and Holy Ghost will be complete.

In that day God will be All-in-All. We should not wait for that day, for God to be All-in-All in our life. Does the Lord Jesus Christ have rule over your life? Are you ashamed to be a child of the King? Do you desire the benefits of this position but not be willing to take the responsibility that goes along with it? An earthly child of a monarch is expected to live separate from the common crowd. They are expected to dress in a certain manner. This may not be as true today as in former times but certain expectations are still there. While a few have relinquished their status by marrying a commoner, the fact that this was required says something.

Is the Word of God your authority? While we believe church practice and polity are important, if they are not in conformity to the Holy Bible they should not be adhered to. We have the responsibility to read and study the Bible for ourselves.

What power controls you? Is it the leading of the Holy Spirit or the desires of the flesh? Do we really desire for God to be All-in-All?

The day Jesus Christ delivers up the Kingdom of God will be a glorious day. All time will cease and the troubles and trials of earth will be no more. In the meantime, let us desire that the kingdom will be delivered. All false religions, whether labeled Christian or not, will suffer with all the rest of the un-redeemed at that day. Will you be among the chosen few?

Brother James M. Hite  
816 E. Birch St.  
Palmyra, PA 17078-2704

## **NEWS ITEMS**

### **75th ANNIVERSARY NOTICE**

1926-2001

You are invited to join the Plevna Dunkard Brethren Congregation along with the Dunkard Brethren History Committee in com-



memorating the 75th Anniversary of the founding of the Dunkard Brethren Church. This meeting will be held at the Dunkard Brethren Church in Plevna, Indiana, where the final decision was made to separate from the Mother Church.

The highlights of the Dunkard Brethren Church from the past 75 years will be featured in various topics throughout this meeting, which will be held from Friday Evening, June 8, through Sunday Morning, June 10, 2001. Also included will be some glimpses of future possibilities as we consider God's leading for the future.

The timing of this 75th Anniversary Meeting was intentionally set so that many could take it in on the way home after General Conference in Nebraska. Please consider coming! You are cordially invited to attend. Further details and information about making reservations will follow.

Brother Robert Lehigh  
on behalf of the History Committee

#### NOTICE

All business (queries, reports and answers) for 2001 General Conference should be in the hands of the General Conference Writing Clerk by April 18, 2001. Thank you.

Bro. Milton Cook  
1138 East 12th Street  
Beaumont, CA 92223  
909-845-6231  
e-mail: m.cook1@juno.com

fax: 909-845-3664 (write my phone # on the fax)

#### PLEVNA, INDIANA

The Lord willing, the Plevna Congregation plans a revival meeting, March 11-18 with Bro. Fred Pifer as evangelist.

Services will be at 7:30 each evening. The examination service will be at 2:00 on Saturday and a Lovefeast in the evening at 7:00.

Your presence and prayers are welcome.

Sister Margaret Birt, Cor.

**LITITZ, PENNSYLVANIA**

Revival Meetings are scheduled for March 18-25, 2001, Lord willing, at the Lititz, Pennsylvania Congregation, with Bro. Mark Cordrey as evangelist. We invite you to support these meetings with your prayers and attendance, 7:30 each evening, 9:30 Sunday mornings.

Sister Arlene Birt, Cor.

**PLEASANT HOME, CALIFORNIA**

The Pleasant Home Congregation plans to host the Fourth District Meeting and Spring Lovefeast, April 13-15.

Preaching service Friday, at 7:30 P.M. District Business Meeting, Saturday at 10:00 A.M. Lovefeast will be Saturday, starting with examination service at 5:00 P.M. Sunrise Service, Sunday at 6:30 A.M. with breakfast and regular services to follow.

We welcome all who can join us in these meetings.

Sister Carol Walker, Cor.

**SWALLOW FALLS, MARYLAND**

The Swallow Falls Congregation warmly welcomes you to Revival Meetings, April 15 through 21, Lord willing. Brother Frank E. Shaffer will be our evangelist. Join us in prayer for these services, and come worship with us.

Sister Edith Yoder, Cor.

**BETHEL, PENNSYLVANIA**

Lord willing, Bro. Dennis Myers will hold our Spring Revival, April 15 to 22. Please come, pray that we all have a spiritual renewal.

Sister Fern Wolfe, Cor.

**SHREWSBURY, PENNSYLVANIA**

Due to scheduling conflicts, the Shrewsbury, Pennsylvania Congregation has decided to change the date of their Lovefeast from the forth Sunday of May to the second Sunday of May for this year only. Please make note of this change on your calendar. Why not plan to join us on Sunday, May 13, 2001, as we worship

together and commemorate the death, burial, and resurrection of our Lord Jesus Christ?

Brother Robert Lehigh

## **ADULT SUNDAY SCHOOL LESSONS FOR APRIL 2001**

April 1 - Individual Lament Psalms - Psalm 51.

1. What is the difference between iniquity and sin, and do we need to acknowledge them specifically to experience cleansing?
2. How do we acquire truth in the inward parts?

April 8 - Individual Lament Psalms - Psalm 22.

1. This Psalm is one of the so-called Messianic Psalms; are we to personally identify with the experiences described here?
2. When God has heard and answered our cry, what should be the first thing we do? See vs. 22, 23, 25, 31.

April 15 - Royal Psalms - Resurrection Sunday - Psalm 2, Psalm 21.

1. Can kings and rulers stop Christ from establishing His kingdom on earth, and what would be a wise thing for them to do?
2. What glory, blessing, and power has been given to Christ as a result of His glorious resurrection?

April 22 - Royal Psalm - Psalm 18:1-24.

1. When we are in distress, how do the attributes of God described in vs. 2, become a reality to us?
2. David was rewarded according to his righteousness; what about us?



April 29 - Royal Psalm - Psalm 18:25-50.

1. Can you trace God's intricate cause and effect sequence in your personal life? See vs. 25-26.
2. In what ways do you exalt the God of your salvation?

### **YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR APRIL 2001**

April 1 - The Greatest Commandment - Deut. 10:12, Matt. 22:35-40, Luke 22:7-22.

1. How can all the law, hang on the law of love?
2. Can you love God if you don't love your neighbor?

April 8 - Lord's Supper - Matt. 26:17-30, Mark 14:12-26, Luke 22:7-22.

1. How important is it to have a clear conscience before participating in this ordinance?
2. When Jesus said of the bread, "this is my body", and of the cup "this is my blood", what did He mean?

April 15 - RESURRECTION - John 20:1-31.

1. Why did Jesus appear to Mary Magdalene first?
2. How important is it to believe in the resurrection?

April 22 - ASCENSION - Luke 24:50-53, Acts 1:1-11.

1. What was the blessing that Jesus blessed them with, and what was the promise of the Father?
2. How is Christ going to return?

April 29 - Holy Kiss - Matt. 26:48, Rom. 16:16, I Cor. 16:20, II Cor. 13:11-14, I Pet. 5:14, I Thess. 5:26.

1. What all is being expressed with this kiss?
2. What happens when we are not sincere in this practice?

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# BIBLE MONITOR

VOL. LXXIX

APRIL 2001

NO. 4

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"For the faith once delivered unto the saints"

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OUR MOTTO: Scriptural in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## ANGELS ROLLED THE STONE AWAY

We're happy, dear Savior, and shall we not sing  
A song of thanksgiving to Jesus our King?  
We sought for his presence thro' sorrow's dark way,  
And angels of glory the stone rolled away.

The grave could not hold him; on pinions of love  
The bright seraphs bore him in triumph above;  
A conquering Savior heav'n crowned him that day,  
For angels of glory the stone rolled away.

Rejoicing in Jesus, our union is sweet;  
As heirs of his kingdom each other we greet:  
Together we love him, together we pray,  
For angels of glory the stone rolled away.

We'll sing of salvation thro' Jesus the Lamb,  
Till we on Mount Zion before him shall stand;  
Forever with Jesus, forever to stay,  
For angels of glory the stone rolled away.

-Lydia Baxter

## A SERVANT TO ALL

Jesus spoke of the rich fool, a very successful farmer, who prospered by getting the most out of his land. His barns were filled beyond capacity. He would need to build more and bigger barns to store all that his fields produced. He guarded this harvest, waiting until the price was the highest then he would sell his high quality grain at the best price. He would not only have enough to feed his animals and himself through the winter, he would have plenty to sell at a high price. Yet, despite all his planning, Jesus called him a fool.

He was a fool because he had gathered his riches at the expense of his soul. He had paid a higher price than he was aware. He had invested and planned for the best return on his money and labor. He had succeeded beyond the dreams and abilities of many of his peers. Yet, he had failed. He had not been willing to share what he had gathered with the poor and needy. He had hoarded it in his new and bigger barns. He had invested not only his money and sweat, he had given his soul, as well. He was more concerned with producing earthly grain than in producing a Godly heart and soul. He had lived to please himself. He had neither regard for God nor for his fellow men. He had lived out the desires of his very human nature. He had laid up his treasures on earth but had failed to lay up eternal treasures in Heaven.

Human nature does not serve others. Human nature is con-

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**THE BIBLE MONITOR****APRIL 2001**

Published monthly by the Board of Publication of the Dunkard Brethren Church in the plant of Haines Printing Company.

**Postmaster:** Send address changes to Haines Printing Company, 14 E. Main St., North East, PA 16428.

**Terms:** Single subscription \$5.00 a year in advance.

Send all subscriptions and communications to the editor.

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cerned with the well-being and convenience of self. Pride affects the human mind. That pride keeps a person from seeking what is the best for another; especially if it may adversely affect himself.

When Jesus left the glories of Heaven to come to earth, He demonstrated the difference between human nature and His nature. He was willing to forgo what was due Him to come in the fashion of man. He allowed Himself to taste man's death. He came to serve rather than to be served. Masters expect to be served, but Jesus the greatest of all masters served men. This is best seen when He washed the feet of His disciples. He was doing the work of a servant. The master never washed his guests' feet, but Jesus did. He taught them the need of service, not only in keeping the ordinance but in daily service to others.

Service decreases the pride of an individual as he serves another. It is not only in deeds of service where men must learn to humble themselves. They need also to humble themselves in their thoughts. They need to acknowledge that God, not themselves, knows best. When He has seen fit to reveal certain truths or commands to His children, they should be willing to believe and obey them. The true strength of men is to acknowledge their weakness and ignorance and to accept what God has provided for their good.

Human nature left to itself will never improve. It may be reformed to some extent but can not be changed without conversion. This is being born again as Jesus told Nicodemus. It is impossible to see or to enter into the Kingdom of Heaven without being born again. The rebirth is not a rebirth of the body but of the controlling spirit within. Human nature must be transformed by the Holy Spirit of God. That transformation brings a life changing experience. Now all the things that seemed foolish before become the desire of the heart. What seemed so reasonable to the human mind is wrong now. What before were the weak things of God, goodness and love, now become the strong things that change and drive lives.

The ministry of the Church has been established to serve. While ministers are to be respected, they must remember that they are not called to lord it over the congregation but to serve. The word, "minister" means "to serve."



We find other New Testament examples besides those of Jesus. The Apostle Paul was willing to serve in various ways. Even while in prison, he was concerned about individuals in various congregations. He wrote many of his epistles from the prison in Rome. They express his love toward the various congregations he had established.

There is a need for humility when serving in a world that is dedicated to self. Serving people who are accustomed to receiving rather than giving may seem unprofitable. Yet, true service will provide a means for interacting with all sorts of people. There may be opportunities to point the lost to a saving knowledge of Jesus Christ. Words spoken to the lost are more apt to be fruitful if they are backed by humble service.

Are you ready to follow the example of Jesus and the early leaders of the Church? Are you willing to humble yourself so that you might give service where needed in your community or around the world?

M.C.Cook

### **KENYA KNOTES**

Greetings in Jesus' name once more from Kenya. I thank the Lord for the opportunity to serve Him here in Kenya. The past year has been a very eventful one. We will never forget our experiences that the Lord has taken us through. I know that it was only by the Grace of God that we have been able to endure through all the experiences.

As I think of all the circumstances that we have gone through I cannot help but stop and reflect on my life and what God has taken me through. At the time it seemed to be a bitter trial but now I know that it was God leading through all the circumstances to prepare me for this work, and I can truly thank the Lord for them. I know that God has a plan for my life and He knows what He is doing if I have enough faith to believe Him.

Life here in Kenya continues to be busy with ministering and teaching the Word, training the ministers in dealing with finances,

and church problems. We have seen Spiritual growth in some of the people but there are some that just want to be a part of the church to get something. They have never given themselves to the Lord and His work.

People are beginning to prepare for planting season again. Although they had a good growing season last year there is still the need to prepare for the future. This is even true of the Spiritual life, even if we have gathered food from the Word we still need to go back and read and study it again and again. The crops that we plant now will only nourish our bodies for a short time, then we will need more. It should be the same for the Spiritual man also. We should always need more of God's Word to satisfy our thirsty soul.

As I am writing this article, in one week we will be soon ready to leave Kenya. It hardly seems possible that a year is up already. When we told the Churches that we were going to be going back home they were disappointed. They wanted us to stay for five years or more. Although we have enjoyed our stay and the work here there are times when it gets discouraging and lonely. The fellowship that we enjoyed with our church and friends is not easily forgotten. We are looking forward to going home and renewing our friendships again, but we will never forget the people that we have learned to know and love.

I would like to encourage anyone who would be interested in giving some time of their lives to the Lord that you would consider serving here in Kenya. Open your heart's door and let the Savior in and He will lead you if you will follow Him. The climate here in Kenya is great and the people are easy to love, but they are still sinners just as we are. We want to thank you for all of your prayers on our behalf. God sure has been faithful and we praise His name for that.

In Christ's Love  
Brother Merle Sweitzer

#### KENYA IN FEBRUARY

Greetings in Jesus' name from Kenya, where we are all enjoying the beautiful 80-90 degree weather, with beautiful blue skies and no humidity and an occasional rain to replenish the ground

every now and then.

The Lord has blessed us all with good health, thanks to the pure water we are now enjoying with the new well. We are sorry to say not all the natives are as fortunate. We have been treating some for malaria, typhoid, kidney failure, injuries and so forth.

Merle is busy with church work, had settlement on two parcels of land. Both are for the future building of churches in the Ortum and Chapcornishwa Congregations. He has been on the committee for Hosea and Florence's wedding, which meets every Sunday evening after services. Plus official meetings, board meetings and so forth. He also took a van load out to Omondi's home place, three hours away, to make arrangements for Omondi and Agnes's wedding. They had to check out their past and to get the blessing from both sets of parents.

We made another trip to Nairobi to pick up the marriage certificates from the Bishop of our cover church.

The boy's workload has really slowed down. Derrick makes most of the trips to the Kaptalamwa Congregation, transporting the preacher and also doing some teaching. They put in a new sidewalk and steps out front. They are getting a lot of table tennis and volleyball practice.

We want to thank you all for the cards, prayers and letters. May the Lord bless and keep you all in the center of His will. That you will be a missionary where the Lord has planted you.

In His Love!

Sister Cindy Sweitzer

## **IT IS NO LONGER I, BUT CHRIST LIVES HIS LIFE IN ME!**

God makes it very clear that He has only one answer to every human need; that is Jesus Christ, His Son. As God begins to deal with us, He will take us more and more out of the way, substituting Christ in our place. Jesus died instead of us to secure our forgiveness. He lives instead of us, providing a mighty deliverance. As a substitute on the cross, we gain forgiveness. As a substitute within, we obtain the victory. All of our questions in life will be answered in



only one way; that is when God reveals more of His Son.

Let us take a look at the first eight chapters of Romans. As a basis for this study, we will divide it in half; the first half ending at Romans 5:11.

The first section deals primarily with the dilemma man faces and how his sins have separated him from God. We are then given the basis for justification. It becomes clearly evident that no man shall be justified by the deeds of the law. What purpose then is the law! "...that every mouth may be stopped, and all the world may become guilty before God." (Rom. 3:19)

Justification can only take place when we first see what a deplorable condition we are in before a Holy God. We must then by faith lay claim to the blood of Christ, that His righteousness might be imputed or placed on our account. The work of the cross was only completed in His glorious resurrection!

This first section focuses on the plural word "sins". It becomes a question of the sins we have committed before God, which are many and can be enumerated.

The second section focuses on the singular word "sin". It is a question of sin as a principle working in us. No matter how many sins we commit, it always goes back to the one sin principle that led us to them. We are looking for forgiveness of our sins, but also need to be delivered from the power of sin. The former touches our conscience, the latter, our life.

When God first reveals the light of the gospel to us, our longing is to be forgiven. When we have experienced forgiveness of our sins, we discover that not only have we committed sins before God, but there is something wrong within. We still have the nature of a sinner. There is a force within that is drawing us to commit sins. Life then becomes a vicious cycle of sinning, gaining forgiveness, and sinning again. We need something more than that. We certainly need forgiveness for what we have done, but we also need deliverance from what we are.

Let us examine a little closer. There seems to be two basic aspects of the work of Christ.

The first four and one half chapters center around the BLOOD

as a means of our justification. The second section introduces us to the concept that we have been CRUCIFIED with Christ. The BLOOD deals with what we have done. The Cross deals with what we are.

When sin entered the world it came as an act of disobedience. There immediately arose a barrier in man's relationship with God. They can no longer have fellowship. So it is that God declares, "They are all under sin." (Rom. 3:9) Man, who now has a tremendous sense of guilt, suddenly has an awakening of his conscience. So he declares, "I have sinned." (Luke 15:18) This sense of guilt has given Satan ground to make accusation before God and accusation in our hearts. So he now is called "the accuser of the brethren". (Rev. 12:10) There are three questions that need to be answered: what shall we do about our sin, our guilt, and Satan's charge against us? The blood will answer all three. We need a clear apprehension of the efficacy of the blood of Christ. We receive forgiveness through the blood, not because God overlooks what we have done, but because He sees the blood. The blood is primarily for God. If we do not know somewhat of the value God places on the blood, we will not know what its value is to us. The Holy Spirit must reveal to us how precious it really is.

The Day of Atonement, found in Lev. 16, will help our understanding of this. We see the sacrifice made in view of all the people, but the high priest entered the sanctuary alone to present the blood before God.

God's demand that a sinless life be given for man is rooted in His righteousness and holiness. The life is in the blood and it must be poured out for us. This fully satisfies all the righteous demands of a Holy God. For He said, "When I see the blood, I will pass over you." (Ex. 12:13)

New believers quickly acquire a very sensitive conscience. This may present a real problem if our sense of sin and guilt is so great that we lose sight of the true effectiveness of the blood. We can not allow our sins to loom larger than the blood of Christ. The blood has satisfied God; it must satisfy us too! Before we believed, our conscience was defiled. We are told to have "...boldness to enter into the holiest...draw near with a true heart in full assurance



of faith, having our hearts sprinkled from an evil conscience..." (Heb. 10:19,22) It is such a blessed state to have a clear conscience. But it can never be based on our attainment. We can not think, "Today I have been a little more careful; today I have been doing better; so I have better access to God." No, we always come to God on the basis of the blood. To keep going with God we must know the up-to-date value of the blood. We are made nigh by the blood every day, every hour, every minute. Right to the very end, this is the ground we rest on.

How do we overcome the accuser? The power of the blood puts God on man's side so he can face Satan without fear. Satan will tempt us to think that (1) Some sins are too big to be forgiven. (2) We have sinned and we will keep on sinning. (3) We are weak and God can do nothing for us. We begin to look within for a basis to prove him wrong, only to admit our helplessness. We then turn to depression and despair. He points to our sin and attempts to charge us with them before God. The minute we accept them we are doomed. Perhaps we give in to his accusations so quickly because down deep we hope to find some righteousness of our own. God is well able to deal with our sins; but there is nothing He can do with a man under accusation. This is because this man is not trusting in the blood. The blood speaks in his favor, but he is listening to Satan. Christ is our Advocate, but we, the accused, side with the accuser. When we come to understand that we are worthy of nothing but death and only God can answer the accuser, we suddenly realize that He has done that already by the precious blood of Jesus. "Blotting out the handwriting of ordinances that was against us, which was contrary to us and took it out of the way, nailing it to his cross. And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it." (Col. 2:14-15) Yes, we are sinful, but praise God the blood cleanses us from every sin. Satan has no more ground for attack. Oh that we could see the value of the blood of God's dear Son.

To be continued

Brother Rick St. John  
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Archbold, OH 43502



## VICTORY FROM THE CROSS AND THE TOMB

"O sing unto the Lord a new song; for he hath done marvelous things: his right hand, and his holy arm, hath gotten him the victory." Psalm 98:1.

"For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." I John 5:4.

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures." I Corinthians 15:3-4.

In the understanding of man, death is a major sign of defeat. God has taken this liability, called in Holy Scriptures the last enemy to be defeated, and used it for His glory. We can now sing unto the Lord a new song. As the hymn writer, E. M. Bartlett, expressed it:

"O victory in Jesus, My Savior forever,

He sought me and bo't me With His redeeming blood;

He loved me ere I knew Him And all my love is due Him,

He plunged me to victory, Beneath the cleansing flood."

Yes, the Lord has done marvelous things.

His right hand, as we understand it, speaks of His divine authority. In recent years civil government has despised the authority of God. More and more nations have fallen into the hands of atheistic leaders. While, in our humble opinion, America was never a Christian nation, an honor reserved for the Church, we were once a God fearing nation. But, alas, this is no longer true. Even sadder is the fact that a large portion of the earthly church no longer recognizes the authority of God. It is true that we are no longer under the Law of the Old Testament. God's moral laws have never changed and never will. Man may seem to have the upper hand now but we can be assured that God will have the final say and victory.

His holy arm speaks of His mighty power. God is sovereign over His creation. Mercy and judgment are in His hands. From ages past men have tried to war against God with their puny wisdom and antics. Even God's chosen people in the Old Testament, the Israelites, forsook the true God to follow the false gods of other

nations. There were those in the New Testament as well who chose to ignore the teaching of the apostles and sought leaders that would give teachings more to their liking. When God has His final victory where will we, as a church and as individuals, find ourselves?

The world, not the planet, but the governing influences, has been deemed to be a friend of the church. But the Bible says, "For whatsoever is born of God overcometh the world." Our manner of dress will not save us. But allowing the world to persuade us how to dress may very well bring God's judgment upon us. Sadly, the distinguishing differences between the world and the church are fast disappearing. Our faith is supposed to give us the strength, through the Holy Spirit, to overcome the world. But it would seem Satan has gotten the victory and the earthly church, as a whole, has gone down in defeat.

We have saved the best for last. Jesus Christ's death on the cross of Calvary was total victory. There Satan became a defeated foe for all time and eternity. Then why does Satan still bring us sorrow and temptation? The complete answer may not be entirely clear to us. God's final victory is still in the future. In the meantime, Satan is like a defeated nation. Germany was defeated in World War I. But World War II still had to be fought. This was supposed to be the war to end all wars. But, obviously, this was not true. Our spiritual foe, Satan, is defeated, but as we have already stated, the last victory has not taken place. We still have a spiritual battle to fight. Praise God, we do not have to fight it alone. Victory is assured if we are faithful!

Only God can take a tomb and bring forth victory. The resurrection of Jesus Christ substantiates the victory on the cross. It also speaks of victory over death. Yes, we may have to experience physical death. That is victory, not defeat, for a Christian. Some glad day even our body will be restored. Then the victory from the cross and the tomb will be fully realized. Hallelujah! In the meantime let us prove faithful to God's Holy Word.

Brother James M. Hite  
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***Welcome***  
to the  
***75th Anniversary***  
of the founding of the  
**Dunkard Brethren Church**  
**1926 — 2001**  
to be held at the  
Dunkard Brethren Church,  
Plevna, Indiana  
**June 8-10, 2001**

*You are invited to join the Plevna Dunkard Brethren Congregation along with the Dunkard Brethren History Committee in commemorating the 75th Anniversary of the formation of the Dunkard Brethren Church. This meeting will take place where the final decision to separate from the Mother Church was made.*

## ***Program***

Friday, June 8

7:00 p.m. Welcome & Opening Devotions

! Brief Overview of the 1926 Plevna Meeting

..... *Dennis St. John*

! Why the Dunkard Brethren? ..... *Milton C. Cook*

! Memories ..... *Harley Flory*

! Question & Answer Session

Saturday, June 9

9:30 a.m. Singing & Opening Devotions

! The 1926 Division ..... *Frank L. Reed*

! Question & Answer Session

! Influential People I have known from the Past

..... *Harley Flory*

! Question & Answer Session and/or Reminiscence from  
the Audience



12:00 Break for Noon Meal

2:00 p.m. Singing & Opening Devotions

! Events of the 1930's and 1940's ..... *Frank L. Reed*

! Question & Answer Session

! Events of the 1950's through 2000 ..... *Milton C. Cook*

! Question & Answer Session

! Group Discussion and/or Reminiscence from the . Audi-  
ence

7:00 p.m. Singing & Opening Devotions

! What are the Possibilities? Where do we go from here?  
..... *Frank L. Reed*

! Question & Answer Session and Group Discussion

Sunday, June 10

9:30 a.m. Sunday School

10:30 a.m.

! God's Leading in the Past, Present, and Future

..... *Dennis St. John*

! Dismissal and Noon Meal

For your information . . .

Meals and lodging will be provided by the members of the Plevna Congregation. Reservations need to be made by May 1, 2001. There will be a free-will offering taken during the conference to meet expenses. For those who prefer to make their own arrangements for lodging, we would still ask that you make reservations so the local congregation can make proper accommodations for the meals.

For more information, or to request a brochure with further details and a registration form, please contact:

Robert Lehigh  
RR 7 Box 7840  
Spring Grove, PA 17362  
(717) 225-4928

## THE DIRECTION OF THE CROSS

Consider the direction of the cross. In two simple pieces of wood we can find a lesson to guide us. The longest piece of the cross is the vertical one. It points us to God, for our relationship with Him is the most important. Upon the vertical hangs a shorter, horizontal piece. The quality of our horizontal, earthly relationships depends on our intimate relationship with Christ and our Heavenly Father. Without a vertical relationship of love, trust, and total surrender of who we are to God, it is not possible to have joyful and totally fulfilling relationships with anyone on earth.

It would have been impossible to have hanged Jesus on the horizontal crosspiece alone. It had to be attached to a vertical support. So it is impossible for us to live a Christlike, abundant life hanged on the horizontal, earthly standards and opinions of man. We can only live God's way if our focus is unceasingly on the vertical, the part of the cross that lifts our hearts and spirits to a high and holy God.

After our eyes have looked up and our hearts have followed the vertical path to God, we can reach out horizontally to others. On one side of Jesus hanged a man who recognized his need for Christ and accepted Him as Lord; on the other side hanged an unrepentant sinner. Just as Jesus' arms reached out to the two men hanging on each side of Him, and ultimately to the whole world, we can also stand in the shadow of the cross, and reach out. We, like Jesus, need to reach out on one side to believers in fellowship, communion and service to the body of Christ; on the other side we need to reach out to those who are lost in sin, drawing them to the cross, and pointing them up to Christ.

As we surrender our lives at the foot of the cross to the King of Kings and the Lord of Lords, we can live His way, first looking up to God, then reaching out to man. Follow the direction of the cross.

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." (Gal. 6:14)

For Him,  
Sister Arlene Stamy

## SOME RESULTS OF STEPHEN'S MARTYRDOM

Acts 8:1-25

If we back up just a bit, we see in Acts 7:58 that those who stoned Stephen laid down their coats at a young man's feet whose name was Saul. Saul (or Paul) later tells of this experience in his defense in front of the crowd at the Temple in Jerusalem. He said, "And when the blood of [the] martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him." (Acts 22:20). Saul was very satisfied that Stephen was stoned. But yet, something about the way Stephen died, and the witness that was on his lips as he was being stoned to death, made an impression on Saul.

From great excitement and growth, the new Church suddenly began experiencing great persecution. The new believers were scattered all over (within the land of Israel, at this time). Some very sincere believers took care of the task of burying Stephen. This would have been dangerous work, because of the intense hatred against Stephen. Anyone who identified themselves with Stephen as a friend of a fellow believer would surely have been a "marked person."

Saul put himself fully into trying to bring upheaval to this new movement. Read carefully verses 3 and 4. Not only were the new believers scattered throughout Judaea and Samaria, but they were scattered abroad, or throughout the known world. The transportation system, the Greeks and especially the Romans had built, now served as convenient escape routes for the fleeing Christians.

Philip apparently did not learn a lesson from Stephen's death. Like Stephen, Philip was called to be a deacon and serve the tables, especially taking care that all the widows got their fair share. But here he is (in verse 5) preaching in Samaria! However, these people had a different reaction than those in Jerusalem! They listened to Philip, and there was great joy in that city! No doubt the seeds of faith planted by Jesus during His visit with the woman at the well were now bearing fruit.

Simon the sorcerer (someone who practiced witchcraft) was observing, and seeing the signs and wonders, desired to be bap-



tized and join the new movement. Philip had powers that Simon wanted, and he was willing to do whatever it took to get a hold of those powers. From what Peter said, it would seem that Simon was insincere. Peter exposed him before them all for who he was — an impostor.

Peter and John came and laid their hands on all these new believers, and they received the Holy Ghost. Now we do not know exactly what happened, but it was something that Simon could see. He greatly desired the power to do the same thing. From reading other accounts in Acts, we can guess that the people who received the Holy Ghost began speaking in tongues and prophesying about the wonders of God. In any case, there was quite a revival meeting that broke out in Samaria!

**Summary Thought...**Be sure to always check out your actions and motives with the Bible (especially the New Testament), and with the Holy Spirit, through prayer and hearing from God. You can see that Saul was very sincere, but he was very sincerely wrong. Simon seemed to be sincere also, but Peter perceived that Simon only wanted to get rich off his new power.

Respectfully Submitted,  
Brother Robert S. Lehigh

## CHILDREN'S PAGE

### RESURRECTION

God's Power To Create Beauty From Ugliness  
I Corinthians 15:51-52

"What ugly old seeds!" exclaimed Velma as she swept up the kitchen floor after her brothers had left to plant their garden. She shook the dust pan into the trash can and hung up the broom back of the door.

"You may think these are ugly seeds, but after they are planted and sprout into life and later bloom, you will be amazed to see the beautiful flowers. I just planted the others in the porch box at the front door. Later, I will water them and the warm sunshine will coax them to spring forth into life," answered her mother.

"That is hard to understand," said Velma, "but it is very interesting."

"It shows the power of God, who created all things and reminds us that though we all must die and our bodies decay in the ground, yet, we have hope of a new life in a beautiful new world, if we have hope in Christ."

"Of course if we don't plant the seeds of Christian faith in our hearts while living here, we won't grow to bloom in the life hereafter. We must bear much fruit for Him."

"What are some of the heart seeds that will bear fruit for Christ?" asked Velma.

"Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance are all seeds that bear fruit for Christ's Kingdom and will show in our lives so that others will recognize our love for Him. Also, we can show our love for Christ by being loyal to the church ordinances and standards. We need to keep ourselves separate from the evil influences of the world. If we love to keep God's commandments and teachings we show our love for Christ."

"We need to cultivate our hearts so that the soil will be soft and easy for the seed to grow. We need to pull out all the ugly weeds which represent sin, so the good seed can grow unhindered. Bible reading and daily prayer to our Heavenly Father will do much toward making our lives fruitful for Christ," replied Mother.

Sister Maxine Surbey

### **"SOMETHING BEAUTIFUL"**

(To the young people, from a young person)

"Something beautiful, something good...All my confusion, He understood...All I had to offer Him, was brokenness and pride, But He's making something...beautiful...of my life."

A month ago I wasn't sure He was making anything of my life, to be honest. This isn't a really easy part of the article for me to write, but I hope some can use this and appreciate it.

To explain a little of why it took so long for me to finally let God work, I'll tell you a little about me. I am very independent and get strong opinions quite easily. I have an understanding, gentle side (spiritual side) and a "get over it" side (carnal side). I tend to want to straighten people out or at least give them my opinion. Oh my, this will be long if I'm not careful (I also give a lot of details; not always needed). Anyway, pride gets in the way more often than not, and it's a challenge to do what my heart knows is right sometimes. Any ideas to nutshell all that? So, in other words, sometimes I think I've given all the control over to God when actually I haven't. Still with me? (By the way, I am working on all that. Slowly but surely.)

There were a lot of small things that led up to the circumstance that brought me to the end. I guess you could put it that way. I won't go into a lot of details about it as some would not appreciate it at all. I guess God has really been trying to get me to hand over the reins quite obviously for a long time now. And I fought till I finally chose to hear Him say: "Black or white. Right or wrong. No gray or halfway, okay. Sorry. That's the way it is." So finally one night it ended for me. I started out having fun, but as the evening went on I got into trouble. Not anything bad, just not logically thinking. One of my friends got concerned and did what she thought best. She brought an abrupt stop to the evening. I got in bed that night and started sobbing like I hadn't for years. I wrestled with God. My will against His. "If you're truly who my parents tell me then make this pain go away! Why, God, WHY??? Why don't I ever "feel" your arms around me like these stories I hear? If you're really up there, show me! Or I'm gone!" I knew I shouldn't feel that way but Satan put thoughts in my head that night that I didn't know I was capable of feeling, thinking and mostly saying! I cried for hours and still felt nothing. My heart hardened and I fell asleep. Sound familiar? I hope not, but probably. I woke up just as hard as when I went to sleep. I didn't eat all day, but thank the Lord my parents saw it and prayed with me and for me. That evening, a friend that lives quite a while away, called. She's one of my closest friends and I really enjoy talking to her, but that night I was still hard and not real thrilled. Finally, at the end of the conversation,



she said, "Rachel, I prayed God would give me a verse for the New Year and I opened my Bible to Psalm 73:22. "So foolish was I, and ignorant; I was as a beast before thee." Okay, so what? But if you read on down (and here God said, "Okay, you want a challenge? think about this for a while.) my Lord says, "Nevertheless I am continually with thee: thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom have I in heaven beside thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth: But GOD is the strength of my heart, and my portion forever. For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee. But it is good for me to draw near to God: I have put my trust in the Lord God, that I may declare thy works." Slam!! Ouch, God, that hurt! Okay, you're right, I give it all to you. Forgive me Lord. Thank you so much for giving me a sign. You came through once again. I trust you Lord.

You said you'd be there for all my tomorrows.

I came so close to sending you away.

But just like You promised,

You came here to stay, I just had to pray.

Out of my bondage, sorrow and night,

Jesus I come, Jesus I come!

Into thy freedom, gladness and light,

Jesus I come to thee.

Out of my sin and into thyself,

Out of unrest and arrogant pride,

Jesus I come to thee.

Out of my sorrows into thy Balm,

Out of life's storms and into thy calm,

Jesus I come to thee!

I will serve You, because You love me.

You have given life to me!

I was nothing before you found me.

Heartaches, broken pieces! Ruined lives!

Are why you died on Calvary!

Your touch was what I longed for,  
You have given life to me.  
Because You live, I can face tomorrow!  
You sent your Son, thy called Him Jesus.  
He came to love, heal and forgive.  
He bled and died to buy my freedom,  
An empty grave is there to prove my Savior lives!  
How sweet to hold a newborn baby  
And feel the pride and joy he gives.  
But greater still, the calm assurance  
This child can face uncertain days because He lives.  
Because He lives, I can face tomorrow.  
All fear is gone and life is worth the living  
Just because You live!  
I don't know about tomorrow,  
It may bring me poverty;  
But the One who feeds the sparrow  
Is the one who stands by me.  
And the path that is my portion  
May be through the flame or flood,  
But His presence goes before me  
And I'm covered with His BLOOD!!

Dear Sisters, it's so hard having all the teenage feelings, confusions, hurts and temptations, but do not give up! God cares! Go ahead! Ask Him why! It's okay. Just be prepared for the answer and don't hold it against Him if you don't like it! So many times it's tempting to blame God. Don't! He doesn't cause them, He allows them! To build you! So you can love Him just a little bit better! We are the future church! Sisters, don't just accept that everyone says we need to wear the covering! Dig into the Bible and find a concrete reason for it! And modest dress! He's our strength! I didn't even realize I had such feelings of bitterness, but once I did I had to renounce Satan and tell him to leave me alone. (You want to feel weird, say that in front of someone!) I dared God to show me He was there and guess what?

He left the splendor of heaven,  
Knowing His destiny was the lonely hill of Golgotha,  
There to lay down His life for me!  
If that isn't love, the ocean is dry!  
There's no star in the sky  
Or the sparrow can't fly.  
If that isn't love, then heaven's a myth,  
There's no feeling like this, if that isn't love!  
Even in death He remembered the thief hanging by His  
side.

He spoke with love and compassion,  
Then He took him to paradise.  
If that isn't love the ocean is dry,  
There's no star in the sky  
Or the sparrow can't fly,  
If that isn't love, then heaven's a myth,  
There's no feeling like this, if that isn't love.

I am praying for all you young people who have struggles similar to this.

Be encouraged! Faith is the victory!

Praying for you,  
Sister Rachel Snyder

## DEVELOPMENT OF THE BRETHREN

In Europe the Brethren were known as baptists (taufer). Eventually they were known as New Baptists (Neu Taufer) to distinguish them from the Mennonites who were then called Old Baptists (Alt Taufer). More broadly the Mennonites and Brethren were thought of as baptism-minded (tauf-gesinnte). This designation served to distinguish the Anabaptists (Mennonites and Brethren) who practiced adult baptism, from the Protestants and Catholics who practiced infant baptism. Mennonites were called **old** baptists because their origins dated from 1525. The Brethren were a new group in 1708. Hence the name **new** baptists.



The Brethren and Mennonites had much in common. Mack says, "We are completely agreed with them as far as their doctrine is concerned..." In the Mennonites, Mack found fellowship with a people who understood the Bible much the same way as he did. He learned from them and he defended them. He said, "No baptists (Mennonite) will be found in war, and few in prison or on the gallows because of their crimes. It would indeed be desirable that the whole world would be full of these...baptists." Why then, did Mack and his followers **not** join with the Mennonites? There are two probable reasons.

The Mennonites had become the "quiet in the land." Persecution had driven them into the soil. They were no longer ardently evangelistic. They had lost some of their original spiritual enthusiasm. For this reason Mack considered them to have left the spiritual fervor of the original Anabaptists. He had no desire to be part of a spiritually subdued fellowship. Along with this perceived spiritual decline was, of course, the difference in mode of baptism. They agreed that baptism was for repentant adult believers but, they did not agree on how water baptism was to be practiced.

Mack believed that the Scriptures and church historians both taught that water baptism was to be by immersion. Mennonites did not necessarily oppose immersion but they felt that pouring was just as adequate. Mack could not agree with this. Being part of the Mennonite Church was not possible. Even though the Mennonites and Brethren could not be one group they certainly were one church family. Mennonites came to America long before the Brethren. When the Brethren came to America they settled in Germantown which already had a Mennonite population. Their language and beliefs attracted them to each other. Their different understandings of the mode of baptism kept them from becoming one group. Today the Mennonites and Brethren comprise the Anabaptist Church family in contrast to the Catholic and Protestant church families.

Here in America the Brethren were called German Baptists. Once again they were referred to as baptists because they practiced water baptism. The word "German," obviously referred to their language. In the British colonies the Brethren were easily

distinguished by their language and religious practices; hence the name, German Baptist. Variations of the German Baptist name have stayed with Brethren to the present day. Immersion baptism is still practiced by many of the descendants of the Schwarzenau Brethren.

In the early 1880's there was a three-way division in the Brethren ranks. The industrial revolution and social accommodation were influencing the Brethren. Education was seen as the answer to a better way of living. Not everyone agreed. The Brethren were pulled in **three directions**. On the one hand some wanted to keep the "**Old Order**." They wanted the decisions of Annual Meeting to be binding on all congregations. On the other hand some wanted to be "**Progressive**." They wanted the Brethren to keep pace with the cultural practices of the society. Between these two groups were the larger body of Brethren. These were known as the "**Conservatives**." The Brethren were split three ways. The "Old Order" on one side, the "progressives" on the other side and the "Conservatives" in the middle.

The "**Old Order**" group took the name; Old German Baptist Brethren. The Brethren at that time were still known as German Baptists. So to distinguish themselves from the group, the "Old Order" element added the word "Old" to the name and were known as the **Old German Baptist Brethren**. Their origins were primarily in Ohio but they had support across the Brethren brotherhood. They did not adopt the religious innovations of mid-eighteen hundreds such as Sunday School and formal education for ministers. They favored traditional, plain dress.

On the other side of the discussion were the **Progressives**. They tended to support all the things the Old Order group was against. They favored formal education for ministers. They favored congregational autonomy (each congregation making its own decisions irrespective of Annual Meeting decisions). They wanted dress restrictions removed. They were moving too far too fast for the main group and much too far and much too fast for the Old Order element. They began their own fellowship known as the **Brethren Church**.

Between these two elements was the larger group still known



as the German Baptist Brethren. This group attempted to walk the middle of the religious road proclaiming themselves to be both "conservative and progressive." They favored a rate of change too rapid for the "Old Order" but not rapid enough for the "Progressives." This middle group changed its name in 1908. The new name chosen was the **Church of the Brethren**. There were now three groups of Brethren; the Old German Baptist Brethren, the Brethren Church and the Church of the Brethren. The Brethren family had divided.

These divisions were traumatic experiences for the Brethren. As divisions do, they broke congregations and families. Words, deeds and attitudes were not always kind.

By 1926 another division was in the offing. The Church of the Brethren was continuing its "conservative and progressive" course. It was becoming more and more acculturated to the contemporary society. It had organized schools and colleges. It was also accepting a liberal approach to understanding the Scripture. Some of the conservative areas of the Brethren geography expressed concerns about this acculturation process. The conservative concerns coincided with the publication of the **Bible Monitor**. Elder B. E. Kessler had begun publishing the *Monitor* in 1922. The *Monitor* advocated a more conservative approach to church fellowship than the Church of the Brethren was willing to accept. The concerns of the *Bible Monitor* supporters had to do with formal education for ministers and worldly styles of dress for church members. In 1926 the *Bible Monitor* supporters began a new fellowship known as **Dunkard Brethren**. There were now four groups of Brethren. One more major division was to come.

The **Grace Brethren** separated from the Brethren Church in 1939. The issue was primarily fundamentalism. The Grace Brethren believed that the Brethren Church had become theologically liberal. The Grace Brethren were the only group of Brethren to become fundamentalist. The Brethren were now fractioned into five major groups and into many other smaller fellowships.

One of those smaller fellowships was the **Old Brethren**. The Old Brethren separated from the Old German Baptist Brethren in 1913-1915. They wanted to follow a more strict observance of



Annual Meeting decisions. They have maintained a consistently Brethren approach to life and Bible interpretation. They are a growing fellowship.

The question today is, "Who are the Brethren?" All of these groups are descendants of the Schwarzenau Brethren. Are they all Brethren?

Who will be the Brethren of the new century? Will it be the Old Brethren? Will it be the Old German Baptist Brethren? Will it be the Dunkard Brethren? Will it be the conservative congregations of the Church of the Brethren? Who will have the vision and conviction to preserve the Brethren heritage in the new millennium?

Brother Frank Reed

## **CHRIST DIED EVEN FOR THOSE WHO HATED HIM**

A. W. Tozer

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

Our Lord Jesus Christ came and demonstrated the vast difference between being charitable and being tolerant! He was so charitable that in His great heart He took in all the people in the world and was willing to die even for those who hated Him!

But even with that kind of love and charity crowning His being, Jesus was completely frank and open when He taught: "If you are not on my side, you are against me!" There is no "twilight zone" in the teachings of Jesus - no place in between.

So, charity is one thing, but tolerance is quite another matter.

Suppose we take the position of compromise that many want us to take: "Everyone come, and be saved if you want to. But if you do not want to be saved, maybe there is some other way that we can find for you. We want you to believe in the Lord Jesus Christ if you will, but if you do not want to, there may be a possibility that God will find some other way for you because there are those who say that there are many ways to God."

To take that position would not be a spirit of tolerance on our part - it would be downright cowardice! We would be guilty with so many others of a spirit of compromise that so easily becomes an anti-God attitude. Tolerance easily becomes a matter of cowardice if spiritual principles are involved, if the teachings of God's Word are ignored and forgotten!

Selected by Sister Terry Scofield

## NOISE

Job 37:14, "...stand still, and consider the wondrous works of God."

Psalms 46:10, "Be still, and know that I am God:..."

Psalms 66:1, "Make a joyful noise unto God, all ye lands:"

Today the world is filled with noise: not the noise of praise to God, but something terrible and unrelenting. Radios spew forth the jungle rhythms of sin and destruction. Vehicles push all others out of their way. Machinery of all types, loud and motorized, do what man used to do by hand, quietly. We are assaulted with the sound of leaf blowers, string trimmers, power mowers, snow throwers and the like. Though these conveniences save us much time and effort, they crowd out the peace that was once ours. Yet even with the terrific noise of our surroundings we can have peace in our hearts that comes from knowing God. I Corinthians 14:33 tells us that God is not the author of confusion, but of peace. This world will get worse and worse because sin and confusion reign in it. Christians should not embrace the things of this world because they are confusion, yet most that is considered Christian today are allowing more and more permissiveness to creep in. Is God pleased?

David, when he was chosen King, was not found in the city, nor with the armies, but was alone with his flock on the quiet hillside. Jesus was often in the thick of it with large, noisy crowds around Him, but likewise He spent much time alone with His Heavenly Father. Luke 10:42 tells us of Mary, who was sitting at Jesus' feet, "that good part" which was not to be taken from her. Martha's

work was important and needed to be done, but Mary's part was also important. Ephesians tells us that before we walk or stand against the enemy, we must sit together with God in heavenly places.

How is it with us? Do we have a quiet, loving relationship with our Father in Heaven? Has the noise of this sinful world beguiled us? II Corinthians 13:5 says, "Examine yourselves, whether ye be in the faith; prove your own selves..." This is a daily chore that must be done, just like nourishing our temporal bodies. No one else can do it for us.

Brother Lynn H. Miller  
70 Round Barn Rd.  
Newmanstown, PA 17073

## NEWS ITEMS

### GENERAL CONFERENCE 2001

The Lord willing, General Conference will be held at the Maranatha Camp Grounds, Maxwell, Nebraska, June 2-6, 2001. The grounds are located 13 miles east of North Platte, Nebraska on Interstate 80. Get off at the Maxwell, Nebraska Exit, then South 1/4 mile to the service road, then west 2 miles to the grounds.

There are plane and bus services to North Platte, Nebraska, but no train service. You can make your own arrangements for someone to pick you up or call the grounds after you arrive.

You need to bring your own bedding.

There are hook-ups for trailers and motor homes and we encourage those who can to bring them.

Send reservations to:

Brother Marvin Haldeman  
P.O. Box 304  
Quinter, KS 67752

Brother Jerry Moss  
2475 240th St.  
Dallas Center, IA 50063  
e-mail - mossjms@aol.com



Address of camp:

Maranatha Camp  
16800 E. Maranatha Rd.  
Maxwell, NE 69151-1025  
Telephone: 308-582-4513

Arrangements Committee  
Brother Carl E. Reed

### YOUNG PEOPLE

Young people who are planning to attend General Conference are asked to pack some appropriate older clothes. The Youth Activity Committee has a number of projects lined up that will require clothes that can be gotten dirty.

### 75TH ANNIVERSARY OF THE DUNKARD BRETHERN CHURCH

The 75th Anniversary of the Dunkard Brethren Church will be held at the Plevna, Indiana Congregation on June 8 through 10, 2001. Services are as follows:

June 8 - 7:00 P.M.

June 9 - 9:30 A.M., 2:00 P.M., 7:00 P.M.

June 10 - 9:30 A.M.

Please send reservations for meals and lodging by May 1 to:

Doyle Lorenz

1903 S SR 19

Peru, IN 46970

765-472-5685

Steve Beachler

5208 W 900 S

Wabash, IN 46992

219-569-9009

### GRANDVIEW, MISSOURI

The Grandview Congregation will be hosting the District Meeting of the Third District on April 14, 2001. Meetings start on Friday evening with a preaching service. District Meeting will be on Saturday morning. There will be an examination service Saturday afternoon with a Lovefeast service in the evening and preaching services on Sunday morning and afternoon. Everyone is welcome to come and be with us at these meetings.

Sister Jolene Andrews, Cor.

## WEST FULTON, OHIO

The Lord willing, our Lovefeast weekend services will be April 20, 21, and 22. On Friday evening services will start at 7:30 P.M., Saturday at 2:00 P.M. and then at 7:00 P.M. for Lovefeast. Sunday services will be at 9:30 A.M. and 7:00 P.M. Bro. Lloyd Lorenz from Plevna has consented to be with us and bring the messages. Please pray for these services, that our hearts and ears will be open to the Word. All are cordially welcome to come and worship with us.

Sister Dianne Heisey, Cor.

## WAYNESBORO, PENNSYLVANIA

You are invited to share with us in our Lovefeast services at the Waynesboro, Pennsylvania Congregation on Sunday, May 6, 2001. Services will be held at 9:30 A.M. and 2:00 P.M. with Lovefeast in the evening.

Sister Mary Shaffer, Cor.

**ADULT SUNDAY SCHOOL LESSONS FOR MAY 2001**

May 6 - Royal Psalm - Psalm 45.

1. How can our tongue be "the pen of a ready writer"?
2. Who is "fairer than the children of men"?

May 13 - Mother's Day - Ruth 1.

1. What qualities of motherhood did Naomi show toward her daughters-in-law?
2. Why did Orpah return to Moab, while Ruth followed Naomi to Bethlehem?

May 20 - Royal Psalm - Psalm 72.

1. For whom was David praying, as recorded in this Psalm?

2. The prophecies of this Psalm have been, or will ultimately be fulfilled by whom?

May 27 - Enthronement Psalms - Psalm 47, Psalm 93.

1. Over what does God reign?
2. Upon what does the exaltation of God depend?

## **YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR MAY 2001**

May 6 - Profanity - Ex. 20:7, Matt. 5:33-37, James 3:9-12, 5:12.

1. How can we use the name of the Lord our God in vain?
2. Why should we not swear?

May 13 - Mother's Day - I Sam. 1:9-28.

1. Why did Hannah leave her son with Eli at the House of the Lord in Shiloh?
2. How should we today lend our children unto the Lord?

May 20 - Patience - Ex. 7:8-10, Luke 21:19, Heb. 10:35-39, James 1:2-4, 5:7-11.

1. Why do we need patience?
2. According to the Word, what "worketh patience"?

May 27 - Humility - Micah 6:8, Luke 14:7-11, Rom. 12:3, James 4:8-10, I Peter 5:3-9.

1. How can we walk humbly with our God?
2. How highly should we think of ourselves?



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# BIBLE MONITOR

VOL. LXXIX

MAY 2001

NO. 5

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"For the faith once delivered unto the saints"

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OUR MOTTO: Scriptural in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## WE JOY IN GOD

If on our daily course our mind  
Be set, to hallow all we find,  
New treasures still, of countless price,  
God will provide for sacrifice.

Old friends, old scenes, will lovelier be,  
As more of heav'n in each we see;  
Some soft'ning gleam of love and pray'r  
Shall dawn on ev'ry cross and care.

O could we learn that sacrifice,  
What light would all around us rise!  
How would our hearts with wisdom talk,  
Along life's dullest, dreariest walk!

The trivial round, the common task,  
Will furnish all we ought to ask;  
Room to deny ourselves, a road  
To bring us daily nearer God.

-unknown



## A GODLY LEADER

Samuel faced the rejection of the people whom he had served. The people had decided they needed a human king, rather than Samuel, the Seer. After he had anointed Saul to be their king, Samuel spoke to the people of his service. His remarks and actions speak of a godly leader. The lessons of I Samuel 12 are valid today.

A godly leader must talk with God. A leader must communicate with God. Communication is not only telling God the problem, but allowing God to speak. Whether through direction in answer to prayer or through the pages of the Bible, God is willing to give His direction. A leader must be willing to follow that direction. Samuel was opposed to Israel having a king, but when God sanctioned it, he anointed Saul.

A godly leader must walk with God. Not only must the leader be willing to hear God, he must be willing to act as God has told him. Samuel had followed God's direction in first anointing Saul, then later anointing David to be the King of Israel.

A godly leader must live above suspicion. Twice Samuel laid before the people the way he had lived amongst them. He had never defrauded them or been dishonest with them in any way. The people were willing even in the presence of Saul to say that Samuel had ever been upright in his dealings with them. He had not used his office to take their possessions from them.

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## THE BIBLE MONITOR

## MAY 2001

Published monthly by the Board of Publication of the Dunkard Brethren Church in the plant of Haines Printing Company.

**Postmaster:** Send address changes to Haines Printing Company, 14 E. Main St., North East, PA 16428.

**Terms:** Single subscription \$5.00 a year in advance.

Send all subscriptions and communications to the editor.

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A godly leader must present God's plan whether it is popular or not. Popularity can not be the reason behind a leader's choices. Samuel explained to the Israelites why they would rue the day they had decided that they needed a king. He explained to them that the king would collect taxes from them to pay for his lifestyle. He would conscript their children to provide his servants and soldiers. He would introduce foreign ways into the land. Although Samuel warned them faithfully about the folly of having a king, they were determined to have one. They wanted an earthly king like their neighboring nations. They were not rejecting Samuel their faithful Seer; they were rejecting God who was their king. Samuel continued to plead with them until God told him to anoint Saul to be their king.

The godly leader must be versed in the Word of God. He must be able to read, study and exhort from the Word of God. Samuel spoke to them of the past, when their forefathers had left Egypt for the Promised Land. He spoke of the past fallings away from God. God had always provided the deliverer they needed when they had fallen away, had been overcome by their enemies and they finally called upon Him for help. Samuel could tell them of Moses and Aaron and of the judges of more recent memory who had been raised up by God to deliver them out of their enemies' hands.

The godly leader must be able to interpret contemporary events. They were in the time of wheat harvest as they gathered before Samuel. He told them that a great storm was going to come upon their ready-to-be-harvested grain. That storm came. Samuel could tell them that it was from God as a reminder of Who He was. The leader must be able to bring sense out of the happenings in a world that does not always make sense.

A godly leader must pray for his followers. Although, Samuel had felt rejected by the people, He continued to pray for their welfare. He was especially interested in their Spiritual welfare. The natural response would have been to leave the people to suffer the consequences of their decisions. Samuel, however, was above that type of response. He was still interested in their well-being, so he was going to continue to pray for them.

The godly leader must be able to teach. The leader must teach

his people in an orderly and logical way, the beliefs and practices that God has ordained for His People. Samuel said that he would continue to be their teacher. A king is not a teacher. Although they now had the king they wanted, they would still need the teaching ministry of Samuel.

These various attributes of the godly leader are just as needful today as in the past. The godly leader must be above the methods and desires of this world. He is not a leader because he seeks to do the popular things, but because he is called to teach and lead in the ways of righteousness. A godly leader must be the earthly representative of God, therefore his desires and plans must be approved by God.

Are you a godly leader? Are you a leader in your family? Wherever you lead you need to learn from the example of Samuel or the Apostle Paul. You especially need to learn from the ways of Jesus who in the fullest represented God to the people of this Earth. Look to God's Word, if you wish to be a godly leader.

M.C.Cook

## **HAPPY MOTHER'S DAY!**

### **To Be A Mother**

I was bustling in my kitchen, rattling pots and pans

When suddenly I stopped and thought, "Am I doing what I can?"

"Am I teaching the dear young ones all the things they need to know?"

And am I showing by example the way God would have them go?"

Oh, I'm always very busy, there's so many things to do;

Keeping house and yard and garden, having comp'ny over, too.

But say! Do I ever stop a moment when a child says, "Come and see?"

Can I leave the dirty dishes when he begs, "Please help me?"

Somehow, I don't feel contented, though with all my work I'm through.

And I wearily tuck the wee ones in, whispering, "Darling, I love you."

Does he really know I love him if I've pushed him off all the day?

Do I portray the love of Jesus by working long days away?



As I soberly considered how 'twill be in days to come;

They'll not remember dusty corners or if the work was always done.  
It will be special moments when Mama read a book,

When she took some time to dawdle in a shady little nook.  
They'll remember short excursions when we took our lunch along;

Being praised for work well done, and kind correction for the wrong.  
All the prayers said together will be a memory dear,

Voices raised in joyous singing will remain in heart to hear.  
So, Mother! let us stop a moment and grasp our task to do;

We must do the work that's lasting; let's keep the end in view!

-Lovella Koehn

Do we remember Mother in a special way only once a year?  
Are we so busy during the year that when Mother's Day rolls around  
we quick order flowers and send a card hoping that that will suffice  
till next May rolls around? We need to think of our Mother often  
throughout the year. Write her letters or call her on the phone; let  
her know you care! After all, our mothers brought us into this world.  
Mother was always there for us.

—she was there when I needed advice.

—she was there when I couldn't get my breath in the middle of the night.

—she was there when we children lay in a row on a bed in the living room because of pink-eye.

—she was there when we explored nature on the farm.

—she was there with a kiss or a Band-Aid when we were hurt in some way.

—she was there to help harvest and preserve our food.

—she was there to make the meals every day for all of us.

—she washed twice a week with a wringer washer.

—she made sure we dressed up Sunday morning and Sunday evening to meet the Lord in the house of prayer.

Did my Mother love me? Why should I even entertain such a

question? There was no doubt in my mind that she always did. There was love mixed with correction in my growing up years at home. Where would we be without our Mothers?

My Mother is special to me! Some of our Mothers are young, some are older and some are in their golden years of life. Treat your Mother as if this might be the last day of her life on this earth. We need to pray for our Mothers daily. It is our duty in life.

**PRAISE GOD FOR OUR MOTHERS!!!**

A servant for the Lord,  
Shirley Frick  
Felton, PA

### **THE CHRISTIAN HOME**

"As for me and my house, we will serve the Lord."

Joshua 24:15

Home is a hallowed spot where the ties of love grow stronger as the years roll on, where children are molded over right patterns during the habit forming years of their lives, a place where tender care is given to the sick, where we share one another's joy and sorrow and find comfort in the arms of the ones we love. A romp with dad, a mother's lap to be gently rocked in, a kiss goodnight, a cheerful smile in the morning, a good supper shared after a hard day's work. These are but a few of the joy's we share in the Christian home. But the home is more than a place where good times are had and memories are made. The Christian home is also a training ground where children are fitted for a life of service. "Lo children are a heritage of the Lord..." Psalm 127:3.

In the beginning God established a pattern for the home. "...have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." Matthew 19:4-6.

Christ the head of the home.

"But I would have you know, that the head of every man is

Christ; and the head of the woman is the man;..." I Corinthians 11:3. In order for the Christian home to operate properly, obedience to Christ must be our main focus. Many problems in the home could be solved by proper headship order in the home, God's word commands it, and it works. A home builder in our area uses the slogan "We build houses but only Jesus builds homes." Indeed Christ is the key to victorious family living.

### The family altar

"Train up a child in the way he should go: and when he is old, he will not depart from it." Proverbs 22:6. God's word teaches parents how and what to teach their children. Notice the word "train". This does not mean constantly pointing out the faults of others. Dwell on the negative too often and you will soon starve your children spiritually. Make a time in the home for regular reading and instruction from God's word in connection with the worship of God. This should be done as a family by ALL living in the household.

A family altar gives the parents an opportunity to demonstrate their profession of faith in Christ. It provides lessons in prayer, songs, and testimonies. It brings an atmosphere into the home which molds Christian character and nurtures personal convictions.

"That the generation to come might know them, even the children which should be born; who should arise and declare them to their children: **That they might set their hope in God,...**" Psalm 78:6-7. Parents have a unique opportunity to create in their children a respect and love for the Bible. The teachings of the gospel can be used to make early and permanent impressions upon the mind of the child. "...from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." II Timothy 3:15.

It is important that parents be a good example for their children. "Let your light so shine before men, (or children) that they may see your good works, and glorify your Father which is in heaven." Matthew 5:16. Parents are under the most scrutinizing observation of their children. They imitate the parent's habits of thrift, speech, conduct and worship.



### Discipline in the home

"He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes." Proverbs 13:24. Many a kind and loving mother and father have ruined a child simply by neglecting to discipline. Parents must remember that within a child lies a carnal nature that will eventually manifest itself. Early training can help them turn to Christ upon the age of accountability. "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him." Proverbs 22:15. "The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame." Proverbs 29:15.

### The Christian Mother

"Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the day's of her life. She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. Strength and honor are her clothing: and she shall rejoice in time to come. She openeth her mouth with wisdom: and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed, her husband also, and he praiseth her." Proverbs 31:10-12, 20, 25-28. This scripture describes the Christian mother, and what a blessing to the home and church she is!

### The Christian Father

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it." Ephesians 5:25. "...fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Ephesians 6:4. The man who has pledged hand and heart to any woman owes her his very life, his affections, his devotion, and his money making powers. As for the children, it is upon him rather than upon the mother, that the Lord lays the greater part of the responsibility in the matter of bringing them up. As the head of the home, it is his duty to lead out in family devotions, in discipline and the training of the household, in everything pertaining to the welfare of the home. All of this needs to be done in the spirit of service rather than lordship.

Knowing this Brethren, is it our wives who are setting the example in our homes? Answer these few questions honestly. When we are out in public do we set the example on separation and nonconformity? Or do we let our wives bear our testimony? Do we lead out in family devotions and prayer? Are we making sure that no evil thing be permitted in our homes? (things like television, worldly music, fashionable dress, worldly speech)? Do we as an example support the church knowing it is the body of Christ? Do we set an example of humility, love, devotion? Do we as much as lieth in you live peaceably with all men? Are you a shining example of a servant of the Lord? Brethren let's make a united effort to be better husbands, fathers, and Christians, let us strengthen the things which remain. Let us be steadfast and unmoving always abounding in the work of the Lord. Knowing that strong homes make strong churches. That when our Lord shall come He will find a church that hath made herself ready, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

May God richly bless each and every one.

Brother Stephen G. Aldinger, Sr.

## KENYA KNOTES

As I reflect over the last few months of service in Kenya and now back in the States, some things come to mind that I have not shared with you.

After the annual meeting and our visitors went home, we started to discuss the time of going home. There were mixed feelings from different ones of the family and also from the Kenyans. The Kenyans wanted us to stay longer. Some of the children were willing to stay longer; others were wanting to go back as soon as possible. My feelings and emotions were so mixed up. Part of me wanted to go home to see our friends and loved ones, yet I felt so needed in Kenya. We prayed and spent sleepless nights trying to discern what God wanted us to do. I felt that the churches were not fully prepared to be left alone. When the board met in January the plea was given for someone to replace us, but no one responded to the call. We wondered if people were not open to the call or



what God's plan for the Church in Kenya was.

We met a Godly woman in Nairobi and invited her to visit us, which she did. In talking and sharing with her of the decision that we were faced with, she committed it to prayer. A few days later when she was getting ready to leave she told us that she sensed through the Spirit that it was time for us to go home.

I considered sending Cindy, Chad, Derrick and the girls home and I would stay with Merlin and Devin till May, but the Board also felt that we should come home together. We are thankful for the counsel that we received as we now know that it was from the Lord. This decision was very hard to make and was a great struggle for me.

Once we decided that we were going home we all had a peace about it immediately and started to set in motion the plans for leaving. We would have to close up the house and prepare the churches for our leaving. Again the decision of what to take along and what to leave behind.

When I told the Brethren that we were going home, we all had to cry. It was bitter sweet as we had developed such a good working relationship with them. We gave them hope that we would be coming back in August when they were to have their next annual meeting. They were discouraged and we were afraid of what would happen to the church. What if problems would come? How would things continue? I tried to reassure them that I was working on some plans for them to continue the work. This lifted their spirits a little.

I started to share with them their responsibility of leadership in setting up accountability among the congregations. I also gave them a plan of action that I wanted them to continue. Through all the time spent with them it was exciting to see them begin to get the picture of what God wanted them to do with the church while I was gone. To work together in love and unity in overcoming the problems that would be facing them.

As I began to view our ministry there I was able to see that some changes had taken place so slowly that we did not take notice of them immediately. Our family had spent a full year on the



mission field without taking any time for ourselves. It began to tell on us, as I saw that all of us were not as compassionate or loving and caring as we should have been. This is why I thank the Lord for the wise counsel that we received. I also know now if we would have stayed longer I probably would have experienced burn out and may have even resented the work and God's call on my life.

Some people may look at the life of a missionary and say that it was good for you to go. They know that God was with you and that the decisions must have been easy, but they are not. The blessings are so numerous and exciting but there are also times of great discouragement. I am thankful to the Lord for the opportunity of serving Him in Kenya and to see the Lord work through us. We have to remind ourselves that it was the Lord that did the work and we were just the tools that the Lord happened to use at this time. I want to encourage every one to serve the Lord faithfully in whatever God calls you to. Not every one can be a missionary on a foreign field, but every person needs to hear and see the Gospel in action in your life. May God continue to bless you as you serve Him, the King of Kings and Lord of Lords.

In Christ's love!

Brother Merle Sweitzer

#### DONATIONS:

Since we will be returning to Kenya in August, for a few weeks, we will have some room to take some things along. So if there is anything your congregation would want to send, have it to: Merle Sweitzer or Mark Andrews by August 1.

#### SUGGESTIONS OF ITEMS NEEDED:

Clothing for school age children: pants, shirts, dresses, shoes, jackets.

Clothing for women: long, modest dresses, shoes, material, sweaters, jackets.

Clothing for men: suits, shoes.

Please do not send any infant clothing as we have an over abundance.

Thanks in advance!

## THE 1926 ANNUAL CONFERENCE

The Church of the Brethren Annual Conference in 1926 was held at Lincoln, Nebraska. It proved to be a major turning point in the life of the Church. As a result of this Conference, the Church would be split into three, almost unrelated, groupings. These groups were, and remain to this day, (1) the organizational Church of the Brethren, (2) the conservative congregations within the Church of the Brethren and (3) the Dunkard Brethren.

The Southern and Eastern (Pennsylvania) districts of the Church of the Brethren had been the stronghold of traditional Brethren thought and practice. Some of these conservative Brethren had become dismayed at the continued acculturation of the broader Brethren community. The yearly journey to Annual Meeting brought the conservative Brethren into contact with the more progressive Brethren thought and practice of other areas of the country. By 1926 the conservative congregations felt a need to address this matter. Two papers came to Annual Conference from the southeastern corner of Pennsylvania.

The Pennsylvania papers listed activities and practices of the Church of the Brethren that were "departure from the faith (Jude 3), violation of Scripture and Annual Meeting decisions." The following six concerns were listed.

1. Missionaries who are unsound and do not comply with Conference rulings on dress.
2. Elders who accept into fellowship those who are members of secret societies.
3. Sisters cutting their hair, members wearing jewelry and apparel that borders on indecency.
4. General neglect in prayer and wearing the prayer veil.
5. Kneeling in prayer in public worship largely abandoned.
6. Salutation of the holy kiss is gradually being dispensed with.

While these concerns were **expressed** by Pennsylvania Elders, they were **shared** by many conservative Brethren across the nation. One of those Brethren was Elder Benjamin Elias Kesler.

In 1922 B. E. Kesler had begun a publication called the *Bible*



*Monitor*. In this publication Kesler addressed concerns similar to those expressed by the Pennsylvania papers. Kesler and his publication were welcomed and supported by many conservative Brethren. Some of these conservative Brethren began working together in what came to be known as the *Monitor* movement or sometimes called the *Monitor* family. The *Monitor* movement provided an avenue and a voice for those conservative Brethren wanting to maintain the historic Brethren beliefs and practices from which the Church of the Brethren was departing.

The concerns shared by conservative Brethren across the nation were now brought before the Conference in a formal way by the Pennsylvania Elders. The papers had passed District Meeting and were on the Annual Meeting agenda. How would the Conference respond? Would they admit to the departures from the faith? Would they submit to the Biblical teachings that were supported by the minutes of the Church? Would they exhort the Elders and pastors to remain in the historic Brethren understandings? Would they call the people to return to Biblical practices? Would they heed the plea for restoring unity and unanimity to the Brethren?

Could unity be restored to the Brethren? The plea for unity was coming from two sources. One source was the *Bible Monitor*. The other source was the papers from southeastern Pennsylvania. These pleas were being presented to the Church of the Brethren. How would the Church respond? The Church of the Brethren in 1926 was a very forward looking institution. Its educated leaders were ambitious people who wanted the church to move forward and not be held back by the past. One of those leaders was Otho Winger. Winger would play an important role in the 1926 Conference.

Winger was an educated and influential churchman. He was president of Manchester College (a Brethren School). He was also respected by the conservative Brethren. They felt that he would be sympathetic to their convictions. Winger, however was comfortable with liberals and conservatives. He acknowledged, in his own words,

"The Church of the Brethren will never retrace her steps on missions, education, salaried ministry,



women preaching, ministerial boards, the instruments in churches..."

He recognized that the Church of the Brethren was on a progressive course from which it would "never" return. He believed that to uphold the convictions of the *Monitor* (and the Elders from southeastern Pennsylvania) was a "hopeless task."

The papers from Pennsylvania could have divided the Church. Winger wanted to prevent another division. He wanted the liberals and conservatives to work together. He knew that for the papers to pass would alienate the liberals. For the papers to be turned down would be an "insult" to the conservatives. What to do? Winger formulated a substitute paper to be introduced at an opportune time in the business of Annual Meeting. His substitute covered the points of the Pennsylvania papers but, in Winger's own words, "left out the teeth and the reactionary" part.

The Full Report of Annual Meeting, 1926 contains the discussion of the papers (15 pages). There was an immediate motion and second to pass the papers. The moderator entertained discussion. Winger presented his softened, "substitute motion." It was seconded. There were now two motions (with seconds) on the floor. Discussion continued. What would happen? Winger and his substitute answer were getting most of the attention. Not everyone saw that as appropriate.

Samuel Hertzler, one of the Pennsylvania elders, questioned the "setting aside of an Annual Meeting decision". He further said,

"We have a clear minute that you cannot bring a query here." Brother Winger's statement there in the beginning would be taking care of the query and the answer. He is bringing a query, a substitute for the query, and then a substitute for the answer. That is not the privilege of even this body."

Hertzler was clearly uncomfortable with the Conference proceedings, but he was a lone voice. No one answered him. The vote was taken. Winger's substitute passed. How could that happen?

The conservative Brethren backed down on the paper that they had brought to the Conference. In its place they accepted the

substitute of a persuasive, liberal, educated leader. The Church of the Brethren was continuing its process of acculturation and the conservative Brethren were going along.

B. E. Kesler explained the conference thus (July 15, 1926, *Monitor*).

"The climax was reached when...the paper...was passed, making impossible the enforcement of disciplinary measures and remedial agencies by which the church formerly sought to regulate the conduct and life of the membership and promote piety and spirituality in her communicants."

The September 1, 1926, *Bible Monitor* contained the following explanation of the Nebraska Conference.

"Eastern PA and South PA sent papers to Annual Meeting describing conditions and asking for reform. The popular leaders of the church then saw that something must be done or they would lose a large section of the brother hood and so they prepared a deceptive answer designed to quiet the fears of the faithful brethren and yet not change the situation, and their answer did deceive many who are not awake to the fact that the answer to these queries did nothing that would ever in the least relieve the situation. Thus we see that the loyal brethren have tried by different methods to get the reform acted upon by the church organization and have met first by a deaf ear and then by deception. The church organization was determined in its course and would not be stopped in its mad rush to destruction. No more can be done for the Church of the Brethren, all efforts to effect a reform in it have failed, but God has answered our prayers by giving us the Dunkard Brethren Church where if we will we may once more live in peace as God's own people. Organize yourselves as a faithful remnant under that name, get together in groups forming local churches..."

The *Monitor* movement clearly felt betrayed. The papers from southeastern Pennsylvania were a gleam of hope to them. Now that hope was gone. The conservative Brethren backed down from their own papers in which they had stated their convictions. What to do? The answer was now clear. A new fellowship was now needed.

The attempts at effecting a return to historic Brethren beliefs and practices were met first with a "deaf ear" and then later with "deceit." What may have been a large, strong fellowship of conservative Brethren was now going to be a remnant. In later reflection Kesler will ask,

"Must principles yield to numbers even when the numbers are opposed to what we have been taught was sound doctrine? Yes, the few, the minority have a remedy, and it is in their constitution, in the New Testament: and it is also in the rulings of the church in the decisions of former years. In 1869 the decision was that a minority, when it acts upon the advice and decisions of Annual Meeting, is to be sustained. And in 1882, as we find the decision on page 36 of the "Revised Minutes of the Annual Meetings of the Church of the Brethren from 1778 to 1922". The answer to the Query reads, "Where a minority acts in harmony with the decision of Annual Meeting, the minority should not be persuaded to yield the right." (*Bible Monitor* April 1, 1927).

The Church of the Brethren was divided into three, nearly unrelated, groupings. The institutional Church of the Brethren was now free to pursue its "Forward Movement." The conservative Brethren who remained in the Church of the Brethren continued to attempt to maintain their convictions but without Annual Meeting support. The *Monitor* movement became the Dunkard Brethren Church and has attempted to maintain their understandings of what it means to be Brethren.

Brother Frank L. Reed



**GENERAL CONFERENCE PROGRAM**  
**OF THE**  
**DUNKARD BRETHREN CHURCH**  
**TO BE HELD AT**  
**MARANATHA BIBLE CAMP**  
**MAXWELL, NEBRASKA**  
**JUNE 2-6, 2001**

Morning Worship: 7:00 AM; Breakfast: 7:30 AM; Morning Service: 9:45 AM;  
 Lunch: 12:00 PM; Afternoon Service: 2:00 PM; Evening Meal: 5:00 PM;  
 Evening Service: 7:00 PM; Curfew: 11:00 PM

TIME	SPEAKER	SUBJECT	TEXT
Sat. PM	Dennis Myers		
Sat. PM	Len Wertz		
Sat. Eve	Fred Pifer	After the Anointing	2 Sam. 5:17
Sun. AM	Sunday School (Children Only):	A Reluctant Messenger	Jonah 1,2
Sun. AM	Ronald Marks	Our Calling	1 Sam. 17:32-37
Sun. AM	James Meyers	Maranatha!	1 Cor. 16:22
Sun. PM	Paul Stump	Drifting	Eph. 4:14
Sun. PM	Marlin Marks	Journey to Life	Prov. 16:17
Sun. Eve		Young People's Message	
	David Snyder	Christianity Without Excuses	
Mon. AM	Bible Study Adults:	Guarding Against Hardened Hearts By Exhortation	
			Heb. 3:7-19
	Children: The Faith of a Shepherd Boy		1 Sam 17
Mon. AM	Kevin Funk	Total Commitment	Luke 14:25-33
Mon. PM	Wayne Burgess	What Shall This Man Do?	John 21:15-25
Mon. PM	Phil Gish		
Mon. Eve	Robert Carpenter	A Name on the Wall	Rom. 16
Mon. Eve	Dale Jamison		
Tues. AM	Bible Study Adults:	Choices Lead to Destinations	Heb. 11:23-40
	Children: A Dead Man Lives Again		John 11:1-46
Tues. AM	Paul Skiles		
Tues. PM	Youth Activities	Committee-Missionary Program	
Tues. Eve		Missionary Message	
	Frank E. Shaffer	Answering The Call	Jonah 1

## FAITH IS...

Hebrews 11:1, "Now faith is the substance of things hoped for, the evidence of things not seen."

This is a sentinel statement of the scriptures. Faith is your claim to eternal life. Just as in property a deed is evidence of ownership, so faith is our claim to a home in heaven. Faith in what? Faith in Almighty God. Verse six says, "...for he that cometh to God must believe that he is..." We must believe in God and trust in Him, asking no questions.

Romans 8:28 says, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Not everything that comes our way is good, but to a Christian the outcome of these circumstances is good. Faith gives us this understanding.

Faith has two sides: the mind and the heart. From the mind we see an intellectual conviction that Jesus Christ is the Son of God. From the heart comes a willful surrender to Christ as Master and Lord of our life. This is illustrated well in John 20:28 when Thomas said to Jesus, "My Lord," he was surrendering his will to the Lord God. When he said, "My God," he was testifying an intellectual conviction. Together it is saving faith. By faith, the mind trusts in God, and the heart responds to God's love by submitting to the commands of God. John 20:31 tells us, "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

Yet there is more to faith. It is intellectual and it is emotional, but it also goes beyond anything reasonable. Faith believes without understanding why or how. Faith glories in tribulation, because tribulation worketh patience. (Romans 5:3) Faith looks at circumstances as a part of God's will.

Faith is not something that you are born with. Romans 10:17 says, "So then faith cometh by hearing, and hearing by the word of God." That is why the brethren are commanded to preach the gospel to every creature, that all may hear and believe. Romans 10:13 says, "For whosoever shall call upon the name of the Lord shall be saved."

Faith connects us with God. Faith answers the deep questions of life and the hereafter. Without faith, it is impossible to serve God.

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## **BETRAYED BY YOUR SPEECH**

"You are one of Jesus' disciples," a maid in the high priest's palace bluntly accused Peter. "No, I am not," retorted Peter. "Yes you are," returned the maid, "You talk just like a Galilean. Your speech betrays you." "And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee." Matthew 26:73. Bewray means to reveal or make known. In Mark 14:70 we find these words, "Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto." And so it was, even though Peter denied the fact, he could not hide his identity. His accent gave him away.

A few years ago some friends of ours visited us from Israel. They were newlyweds and took a one year vacation to visit the United States. They started across the northern states and came back around by the southern part. Till they got to our home they could speak English fairly well, but they did remark that they could not very well understand the southern people. When people from the North go to the South we do not always understand them and when people from the South come to the North we say they speak funny. People from England have a different and beautiful dialect to their speech. Likewise when we go to Africa we find they have a different accent to their English language and are hard to understand. So we can usually tell where people are from by their dialect of speech.

Our speech not only indicates the geographical location we may be from, but it also reveals the inner character of our heart. "...for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil



things." Matthew 12:34-35. The words we say immediately class us as either good or evil in the sight of men, and how much more to an all-knowing God, who knows the inner secrets of our hearts. In fact our speech is so important that Jesus also says in verses 36 and 37, "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgement. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

Using God's name or the name of Jesus in oaths while speaking is blasphemous and condemns. "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." Exodus 20:7. Slang expressions should not be a part of our conversation. "But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." Matthew 5:37. Much talk falls into this category. Expressions such as "gee," "golly," "gosh," "goodness," "heavens," "my lands" and such like, all come of evil. We should be able to confirm our expressions with sound speech, instead of using vain words to do it.

Filthy, foolish talking and jesting is not convenient, neither pleasing to God. This puts too many Christians on a guilt trip. Saying things just to be funny or to entertain, speaking about courtship, marriage and reproduction in an impure manner and making light of sacred and holy things are all unbecoming to Christian believers. "Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks." Ephesians 5:4. Verse 5 tells us that they that do these things have no inheritance in the Kingdom of Christ and of God.

We need to guard ourselves lest we be found using flattering words to praise someone insincerely or beyond the truth. "A man that flattereth his neighbor spreadeth a net for his feet." Proverbs 29:5. And again, "The Lord shall cut off all flattering lips, and the tongue that speaketh proud things:" Psalm 12:3. We need to give praise and honor when it is due, but not in an untrue or overstated way.

Speaking evil of others, including slander, gossip, angry words and railing also condemns us. "Speak not evil one of another,

brethren..." James 4:11. We should lay aside all malice and evil speaking and have our speech directed in a way that would edify and build each other up. "To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men." Titus 3:2.

"Lying lips are abomination to the Lord: but they that deal truly are his delight." Proverbs 12:22. "A false witness shall not be unpunished, and he that speaketh lies shall not escape." Proverbs 19:5. "Wherefore putting away lying, speak every man truth to his neighbor:..." Ephesians 4:25. "And there shall in no wise enter into it (heaven) anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." Revelation 21:27.

The first family placed on the earth was guilty of lying. Cain lied, Jacob lied, Joseph's brethren lied, Gehazi lied and many others throughout the past including Ananias and Sapphira. Is it any wonder the Psalmist said in his haste, "all men are liars." Lying not only includes speaking the untruth but also deceiving by simply not telling all the necessary facts. Even though many people are guilty of lying, it should not be found in a Christian's vocabulary.

Peter lied three times just a few hours after he said, "Though I should die with thee, yet will I not deny thee." After Peter wept bitterly and repented he penned these words. "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile;" I Peter 3:10. Just as Peter's tongue and lips were cleansed and made new by the power of the Holy Spirit, so can your tongue and lips be cleansed when you repent and turn to God.

"For by thy words thou shalt be justified." Jesus was our example and we should pattern our speech after Him. His speech added to the beauty of His character. "And all bare him witness, and wondered at his gracious words which proceeded out of his mouth..." Luke 4:22. "And they were astonished at his doctrine: for his word was with power." Luke 4:32.

Jesus spoke the word of God in truth. We should also do likewise. Our speech should minister grace to the hearers. It should bless those listening so that they are encouraged to praise and obey God. Our word should be such that it can be depended upon.



We should not make an appointment and show up an hour late. Neither should we make a promise if we know we cannot keep it. It is better not to vow than to vow and not pay.

Our speech must be a continual fountain of praise and adoration to our great and majestic God. "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord;" Ephesians 5:19.

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## **SOME RESULTS OF STEPHEN'S MARTYRDOM**

Acts 8:1-25

If we back up just a bit, we see in Acts 7:58 that those who stoned Stephen laid down their coats at a young man's feet whose name was Saul. Saul (or Paul) later tells of this experience in his defense in front of the crowd at the Temple in Jerusalem. He said, "And when the blood of (the) martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him." (Acts 22:20). Saul was very satisfied that Stephen was stoned. Yet, something about the way Stephen died, and the witness that was on his lips as he was being stoned to death, made an impression on Saul.

From great excitement and growth, the new Church suddenly began experiencing great persecution. The new believers were scattered all over the place (within the land of Israel, at this time). Some very sincere believers took care of the task of burying Stephen. This would have been dangerous work, because of the intense hatred against Stephen. Anyone who identified themselves with Stephen as a friend of a fellow believer would surely have been a "marked person."

Saul put himself fully into trying to bring upheaval to this new movement. Read carefully verses 3 and 4. Not only were the new believers scattered throughout Judaea and Samaria, but they were scattered abroad, or throughout the known world. The transportation system the Greeks and especially the Romans had built now served as convenient escape routes for the fleeing Christians.



Philip apparently did not learn a lesson from Stephen's death. Like Stephen, Philip was called to be a deacon and serve the tables, especially taking care that all the widows got their fair share. But here he is (in verse 5) preaching in Samaria! However, these people had a different reaction than those in Jerusalem did! They listened to Philip, and there was great joy in that city! No doubt, the seeds of faith planted by Jesus during His visit with the woman at the well were now bearing fruit.

Simon the sorcerer (someone who practiced witchcraft) was observing, and seeing the signs and wonders, desired to be baptized and join up with the new movement. Philip had powers that Simon wanted, and he was willing to do whatever it took to get ahold of those powers. From what Peter said, it would seem that Simon was insincere. Peter exposed him before them all for who he was — an impostor.

Peter and John came along, and laid their hands on all these new believers, and they received the Holy Ghost. Now we do not know exactly what happened, but it was something that Simon could see. He greatly desired the power to do the same thing. From reading other accounts in Acts, we can guess that the people who received the Holy Ghost began speaking in tongues and prophesying about the wonders of God. In any case, there was quite a revival meeting that broke out in Samaria!

**Summary Thought...**Be sure to always check your actions and motives out with the Bible (especially the New Testament), and with the Holy Spirit, through prayer and hearing from God. You can see that Saul was very sincere, but he was very sincerely wrong. Simon seemed to be sincere also, but Peter perceived that Simon only wanted to get rich off this new power.

Respectfully Submitted,  
Brother Robert S. Lehigh

## BIBLE STORIES

### CLEANSING THE TEMPLE

After the wedding in Cana, Jesus went to a town called Capernaum with His mother, His brothers and His disciples. This

meant a journey of seventeen miles or so down a steep mountain road to a lake. Jesus did not stay here long but after a few days started for Jerusalem.

It was Passover time again, and as He traveled along with some of His disciples He may have explained to them the true meaning of the Passover service and why it was that so many lambs had to be killed on that night in Egypt before Israel escaped that wicked Pharaoh, the king of Egypt. He may have told them how the Lamb of God who was Jesus, must die for the sins of the world so that all who would accept and believe on Him would be received into His eternal kingdom.

It was a long walk to Jerusalem and soon they were traveling with many other people. It is likely that the news of the miracle of turning water into wine had spread among the people, and they were talking a lot about Jesus. He no doubt did many miracles of healing on the way for the scripture says that when He was in Jerusalem at the Passover many believed on His name when they saw the miracles He did.

As they came near the temple they could hear the noise of the traders crying out trying to get the people to buy some animal or bird to sacrifice in the temple. How could they do such things in the Holy Temple of God? Making a whip out of some small pieces of rope Jesus drove them all out - the merchants, the cattle, the sheep - and He said to them that sold doves, "Take these things out of here and don't make my Father's house a house of merchandise." Then Jesus poured their money out over the floor and turned over their tables. What do you think would have happened if anyone but Jesus had done such things? Why those men wouldn't have stood for it at all and would have had such a one arrested and put in prison. But Jesus they could not resist because He had the power of God. He said, "Go" and they couldn't get away fast enough. Not one of those hardened merchants dared to defy the Son of God.

Word soon got around in Jerusalem that Jesus had cleansed the temple of this crowd of thieves. The people were hoping for just such an one, "Could this be the promised one, the Saviour of Israel?"



This was the only time that we read of Jesus using violence with any one. It was very important at this time that Jesus teach the people that God could not tolerate their wicked ways.

Brother Rudy Cover

## FORGIVENESS

Back when we were in school, there was a saying made popular by a comedian named Flip Wilson. "The devil made me do it." It started out as a joke, but became an excuse for doing things we knew were wrong. It took the blame off you and put it on Satan. You seemed to hear it everywhere you went. Everyone knew the line.

Today there is a new saying. "That's just the way God made him." You hear it a lot today. In fact, it is even used in the courtrooms. You can get away with a lot of crimes by saying that you could not help yourself. It is the way that God made you, whether it be a mental flaw, a physical flaw, an emotional flaw, even a spiritual flaw. It's taught in the public schools that God made you a homosexual. It is being taught in churches today. It is just the way that God made you and we love you anyway.

The Bible says, "So God created man in his own image, in the image of God created he him; male and female created he them." Genesis 1:27. "And God saw every thing that he had made, and, behold, it was very good." Genesis 1:31. You may say that God made man with a sin nature. Not so. God does not have a sin nature. We were made in God's image, and God proclaimed us good. It was not until man, of his own choice, chose to sin, that he received a sin nature. We cannot blame God for our choices in life. We will stand before Him on judgment day and it will be us who are on trial, not God. God did not create us the way we are. We have created ourselves, brothers and sisters, by the choices we make every day. If we choose a life of sin, we can not blame it on God.

If a brother does a wrong against you and you feel that he did not realize that he had done a wrong, forgive that brother. Christ said, "Father forgive them; for they know not what they do." Luke 23:34.



We all know the way of Matthew 18. If a brother wrongs you, go to that brother and talk about it with him. If he will not hear you, then take someone with you and talk with him. If still he does not hear you then take it to the church. If he still does not hear you, then let him be unto thee as an heathen man and a publican. "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." Hebrews 10:26. If this brother really knows the Word of God and God's ways, he will go to the brother he has wronged or better yet go before the church and repent and ask forgiveness. He will seek to keep peace and unity in the church.

I feel that this is pleasing in God's sight and should be also pleasing in the eyes of the church. What a wonderful God we have in that when we fall in our walk with Him, we can be forgiven and washed clean. Brothers and sisters, it is pride when other brothers and sisters, or leaders in a church or an entire church hold a sin over a brother after he has asked forgiveness. Pride in that you feel you are better than that brother and he is not worthy to be among you. You may even accuse that brother of being self-righteous, bitter, filled with anger. Let us not be guilty of that. That brother has humbled himself before God and man in repentance, asking forgiveness. If God has indeed washed us clean of our sin, then we are clean indeed. After all, who among us has not fallen in our walk with our Lord at some time or another? "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ." Romans 14:10.

If we never failed, we would never need to come before the throne of God seeking mercy, grace and help in the time of need. Psalm 119:71. We would never know the blessing that comes in the growth that we gain through falling. Remember the warning that is also in Matthew 18:35, "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any; even

as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Colossians 3:12-17.

Sister Terry Scofield

**CHILDREN'S PAGE**  
**JUST A MINUTE BETTY**  
Ephesians 6:1

It was snowing. Betty watched out the window as the soft feathery flakes slowly drifted downward. She turned and picked up one of her favorite books and snuggled up in a corner to read. Soon she was deeply engrossed in an exciting story.

"Betty," called Mother, "The mailman has just gone. Would you get the mail please?"

"Just a minute, Mother, I want to finish this chapter, it's so exciting!" The story was so interesting that Betty read on and on. Time slipped by. She finished the book and placed it back on the book shelf and hurried down stairs to grab her coat.

As she was going out the door her mother called and said, "It's almost time for Father to be home. Will you set the table while I check the roast in the oven?"

"I'll be back in just a minute," answered Betty as she quickly ran out to the mail box. When she came in she dropped the mail on the stand in the hall, hung up her coat and started to set the table.

"That must have been a long chapter you were reading," remarked Mother as she plugged in the mixer to mash the potatoes.

"I'm sorry, Mother, I got so interested in reading, the time slipped by before I realized it."



After the table was set, Betty mashed the potatoes while Mother glanced through the mail. "Why here is a letter from Aunt Beulah! She seldom writes. I just heard Father drive into the garage so I'll wait till after supper to read it." She laid the letter aside and gave a quick glance to see if everything was on the table.

After supper Mother sat down to enjoy her letter while Betty cleared the table and started to wash the dishes.

"Betty," called Father, "Did you feed the dog? Be sure to give her plenty of fresh water to drink."

"I'll feed her in just a minute as soon as the dishes are washed," she answered, but forgot and went into the living room to phone her friend, Beverly.

"Mother," called Betty, "Beverly wants me to go sledding with her tomorrow morning. May I?"

"Just a minute, Betty. Wait until I'm finished reading Aunt Beulah's letter." Betty was a bit puzzled, but she went back to the phone and told Beverly she would call back in the morning and let her know for sure if she could go.

That must be a long letter that Aunt Beulah had written thought Betty as she suddenly remembered to feed the dog. When she came back into the kitchen, her Mother and Father were talking together. Mother held Aunt Beulah's letter in her hand.

"What was Aunt Beulah's news, Mother?"

"Just a minute, Betty, I want to discuss something with Father then I'll let you read the letter for yourself."

Betty stood by with an odd expression on her face. When her Mother handed her the letter she scanned it quickly.

"Oh, Mother," she cried, "Aunt Beulah invited me to go with them this weekend to visit Uncle Johns. I would have enjoyed it so much! What fun it would have been to be with my favorite cousin, Mary Ann! It's too late now, isn't it?"

"Yes, I'm sorry that you are disappointed. If you would have gone right away when I called you to get the mail, we would have had time to pack your clothes. Aunt Beulah wanted us to call her by 3:00 this afternoon if you wanted to go with them. Perhaps this



will be a lesson for my 'Just a minute, Betty'!"

"Children, obey your parents in the Lord: for this is right." Eph. 6:1.

Sister Maxine Surbey

## NEWS ITEMS

### THANK YOU

A special thank-you to each one of you who sent Ruth Snyder a birthday card. She enjoyed each and every one. Mail is something she always looked forward to, as well as birthdays, so each of you helped in two ways. Thanks again.

Sister Naomi Swartzentruber

### THANK YOU

Thank you for the flowers, calls, cards and especially your prayers during my recuperation from hip surgery. May God bless you.

Brother Frank E. Shaffer

## ADULT SUNDAY SCHOOL LESSONS FOR JUNE 2001

June 3 - Enthronement Psalms - Psalm 96, Psalm 98.

1. What is the new song that we are to sing?
2. How has the Lord made known His righteousness and salvation to the heathen, and do you and I have a responsibility in this?

June 10 - Enthronement Psalms - Psalm 97, Psalm 99.

1. Describe what happens at the presence of the Lord?
2. What does it mean "thy great and terrible name"?

June 17 - FATHER'S DAY - Psalm 23, John 17:1-5.

1. What does it take for a father to have no want, and to teach his family the same?

2. How can a father know, when he faces the end of life, if he has fulfilled God's purpose?

June 24 - Imprecatory Psalms - Psalm 7.

1. Is it right for the New Testament believer to pray an imprecatory prayer?
2. What had David just experienced when he wrote this Psalm?

## **YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR JUNE 2001**

June 3 - Reverence - Ex. 3:1-5, Ps. 4, 33:8, 33:18-19, Luke 1:46-54.

1. What does "Stand in awe" and "sin not" have in common?
2. How will fearing God bless our lives?

June 10 - Sowing and Reaping - Ps. 126, Hosea 10:1-13, II Cor. 9:6, Gal. 6:7-9.

1. How do tears result in joy?
2. What does fallow ground represent?

June 17 - FATHER'S DAY - Gen. 27:1-46.

1. What seems to be Isaac's greatest concern when he sent Esau to get some venison?
2. Do you think Jacob would have received the blessing had he and his mother not conspired to deceive Isaac?

June 24 - Temperance - Is. 5:11-14, Acts 24:24-26, Rom 6:16-18, Gal. 5:22-26.

1. Is strong drink related to the fact that hell hath enlarged herself?
2. Why is self-control so important for the Christian?

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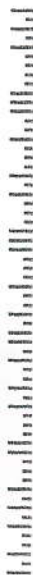


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# BIBLE MONITOR

VOL. LXXIX

JUNE 2001

NO. 6

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"For the faith once delivered unto the saints"

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OUR MOTTO: Scriptural in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## PLEADING SAVIOR

Full of trembling expectation, Feeling much and fearing more,  
Mighty God of my salvation! I thy timely aid implore:  
Suff'ring Son of Man, be near me, All my suff'rings to sustain;  
By thy sorer griefs to cheer me, By thy more than mortal pain.

Call to mind that unknown anguish, In thy days of flesh below;  
When thy troubled soul did languish Under a whole world of woe;  
When thou didst our curse inherit, Groan beneath our guilty load,  
Burdened with a wounded spirit, Bruised by all the wrath of God.

By thy most severe temptation, In that dark, Satanic hour;  
By thy last, mysterious passion, Screen me from the adverse pow'r.  
By thy fainting in the garden, By the bloody sweat, I pray,  
Write upon my heart the pardon, Take my sins and fears away.

By the travail of thy spirit, By thine outcry on the tree,  
By thy agonizing merit, In my pangs, remember me!  
By thy pangs of crucifixion, A weak, dying soul befriend;  
Make me patient in affliction, Keep me faithful to the end.

-Charles Wesley

## THE WHOLE PICTURE

When Naomi returned to Bethlehem from Moab, she was quite depressed because of what had happened to her during her sojourn in Moab. She and her husband, Elimilech, with their two sons, Mahlon and Chilion, went to Moab to escape the famine that was in the land of Judah. She returned a widow. She returned as mother who had lost her two sons. She returned with Ruth at her side.

She, no longer, wanted to be called, "Naomi", which means, "Pleasant". She instead told them to call her, "Mara". "Mara" means "bitter". She had been afflicted and tried bitterly. She did not realize the whole picture that God was crafting through her misfortunes.

An artist has the whole picture in his mind before he makes a line or stroke on the canvas. He can see the total scene, although he has to complete the picture one stroke, one dab, one line at a time. Each little piece does not seem very important but combined with the other little pieces, it has a part in the total picture.

Just as the artist has the whole picture in his mind before he makes the first move, so God has a picture in mind as He guides His people through the course He has for them. God knew that the events of Naomi's life would seem cruel and bitter to her, but He had a greater plan that went beyond what was pleasant to this one person.

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## THE BIBLE MONITOR

## JUNE 2001

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Published monthly by the Board of Publication of the Dunkard Brethren Church in the plant of Haines Printing Company.

**Postmaster:** Send address changes to Haines Printing Company, 14 E. Main St., North East, PA 16428.

Terms: Single subscription \$5.00 a year in advance.

Send all subscriptions and communications to the editor.

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Elimilech and Naomi had escaped the famine by going to Moab. There Elimilech had died. Her two sons had taken wives from among the local population. Surely this troubled Naomi. The Law said they not only should marry among God's People, but they were to marry within their own tribe. The sons died leaving their mother and the young widows, Orpah and Ruth.

Naomi had a positive relationship with these young women. When she decided to return to Bethlehem, Orpah and Ruth decided they would go with her. At the borderland, which was the place of final choice, Orpah did go back; Ruth continued on with Naomi. Ruth declared not only that she would go where Naomi went, but she had been so touched by Naomi's witness that she wanted Naomi's God to be her God. Ruth's choice was made, because of the positive witness of Naomi.

Just as each color, line and dab of paint have a part in making the whole picture, so God uses seemingly unrelated events and people to fulfill His design. Ruth the Moabitess came to Bethlehem. It is noted that they arrived at the beginning of the barley harvest. This was important since they would be able to sustain themselves by gleaning in the fields. More importantly it brought her into contact with Boaz the owner of the fields.

Naomi had not only witnessed by her life to Ruth, but after Ruth had declared her allegiance to Naomi's God, she willingly instructed her in how to live her life. Teaching after conversion is an important part of the Christian life. To make the picture whole there must be the observing of "all things whatsoever I have commanded you". The godly life is more than a conversion experience; it is a total life of dedication and commitment.

Boaz was willing and able to be the "kinsman redeemer". Ruth became his wife. They became the parents of Obed, who continued the line of Abraham, Isaac and Jacob. Ruth was the great-grandmother of David the King. Being the ancestress of David she also became an ancestress of Jesus in His earthly lineage. This emphasizes that Jesus came to seek and save the lost of whatever tribe or nationality, not just the Jews.

God who saw the whole picture used Ruth as a small part of that picture. He also used the afflictions of Naomi as the part that

brought Ruth into the picture. Here were small lines and strokes that were seemingly unimportant and generally unrecognized that actually made the whole picture complete. It is often difficult to detect God's plan. The Apostle Paul stated that "All things work together for good, to them who love God and are called according to His purpose." Romans 8:28.

We do not recognize the "all things" as they happen to us. It is later through the completion of the picture that we see how each stroke and line have had their part in making the picture as it should be.

Not all the colors in a picture are bright. Some are dark and somber. These colors bring out the bright colors in the total picture. Some of the great masterpieces of art are painted in dark and somber colors, but they convey the emotion the artist desired.

God has a picture for your life, for the Church and for the world. As He paints that picture He uses many events and situations. Are you willing to allow Him to paint the whole picture?

M.C.Cook

## **THE CONTENTS OF OUR MIND**

Here are some verses about the heart of man, the heart being the mind of man. "Keep thy heart with all diligence; for out of it are the issues of life." Proverbs 4:23. "...for out of the abundance of the heart the mouth speaketh." Matthew 12:34b. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Romans 10:10.

What is the structure of the contents of our mind? The knowledge of an individual is structured according to what they believe about any subject. For example, water. What do you believe about water? It is made of two parts of hydrogen and one part oxygen. There is salt water and fresh water. It can be clean or dirty. Human life cannot exist without it. This is just a small part of the information about water that you and I believe. Because we have seen and experienced this information, it would be very hard for our minds to be changed.



What we believe in our heart influences perception. Perception creates thought. Thought produces emotion. Thought with emotion engenders action. Action produces results. The results cause us to draw certain conclusions. These conclusions will either strengthen the belief, cause us to alter it, or cause us to disengage from it altogether.

Let's turn to Numbers 13:27 and read to Numbers 14:45. This is the moment in which the twelve spies have just returned from gathering information about the land of Canaan, and are beginning to give their report to the children of Israel. Notice the conflicting beliefs between the ten spies and Caleb. "And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it. But the men that went up with him said, We be not able to go up against the people; for they are stronger than we." Numbers 13:30-31.

What did the children of Israel choose to believe? Note that they chose to believe the report of defeat. The perception and thoughts are given to them by the evil report the spies presented. "And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight." Numbers 13:32-33.

After hearing the report, what do you think the emotion was that they were feeling. Look at 14:9. The emotion is fear. Fear of failure. Joshua could detect that very clearly.

How about the action? They cried, murmured, and planned to return to Egypt. "And all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt? And they said one to another, Let us



make a captain, and let us return into Egypt." Numbers 14:1-4.

We can see the results in verses 10-45.

What happened when Joshua and Caleb challenged the belief of the children of Israel in verses 6-9? Verse 10 tells us that all the congregation bade stone them with stones. Their belief was set and they were not going to change. We can look back on the whole journey from Egypt, how the children of Israel had very little faith in God to provide their needs. They show a consistent pattern in their behavior how they lacked trust in God. The writer of the Hebrews tells us, "So we see that they could not enter in because of unbelief." Hebrews 3:19.

It takes time for an individual to recognize and change the lies they may believe. The word of God tells us in many places to take responsibility for the contents of our hearts. "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded." James 4:8. "Wherefore gird up the loins of your mind,..." I Peter 1:13.

Take a look at this again. What we believe in our heart influences perception. Perception creates thought. Thought produces emotion. Thought with emotion engenders action. Action produces results. The results cause us to draw certain conclusions. These conclusions will either strengthen the belief, cause us to alter it, or cause us to disengage from it altogether.

We hear a lot about having the right attitude. Attitude is simply how we choose to perceive the subject at hand. Therefore what we believe about the subject has an influence on our choice of attitude, because belief influences perception.

"The heart is deceitful above all things, and desperately wicked: who can know it?" Jeremiah 17:9. Because what we believe in our heart tends to be transparent to us, by tracing our actions backwards to emotions and thought we can soon see what we believe about the subject we are tracing. This is a good concept to use for self-examination.

We can see this process of belief at work in the cycle of temptation. "But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth

forth sin: and sin, when it is finished, bringeth forth death." James 1:14-15. To lust after something takes thought. What does thought produce? Emotion. The longer we dwell on the thought the greater the level of emotion will be, and thought with emotion engenders action. "Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." Action produces results, sin bringeth forth death.

I hope that you can benefit from this information as I have used it to get to the root of problems. "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Romans 12:2. "Blessed are the pure in heart: for they shall see God." Matthew 5:8. May the Spirit of God guide us into all truth.

Brother Russell Kasza  
21968 Meinershagen Rd.  
Higginsville, MO 64037

## THANK GOD FOR FATHERS

Are you thankful for your father today and every day? Did you ever stop and think how sad and lonely this world would be if there were no fathers in it? God made man first. Genesis 2:7 says, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

A true, sincere father does many things for himself and others.

A true father is strong. He does the heavy work around the house and barn.

A true father has wisdom. He thinks and plans for his day's activities, trying to make his work easy and yet have a good fulfillment of a job well-done at the close of the day.

A true father shows due benevolence. He wishes to promote happiness within the family unit and to do good. He has a kind nature about him.

A true father prays for himself, his family and the Church. Many a problem is solved on our knees in prayer.

A true father cries tears of joy and sorrow throughout his lifetime for his family and fellow servants in the work of the Lord.

A true father has a forgiving spirit. He is willing to forgive and forget. He goes on in life trying to make his daily walk today better than yesterday.

A true father will provide for his family. He will see to it that his family is properly clothed. He will see that there is a sufficient amount of food for his family.

A true father will discipline. Good, firm, parental discipline in the home makes for a firm, strong pillar within the Church.

"Hearken unto thy father that begat thee, and despise not thy mother when she is old. Buy the truth, and sell it not; also wisdom, and instruction, and understanding. The father of the righteous shall greatly rejoice; and he that begetteth a wise child shall have joy of him. Thy father and thy mother shall be glad and she that bare thee shall rejoice." Proverbs 23:22-25.

My father's Number One priority in life was and is knowing his Lord. The family altar was a special time at the close of the day.

Father's second priority in life was and is my Mother and we children. He made sure that there were enough clothes for us to wear and enough food for us to consume. That was all we were concerned about and we were satisfied.

Father would play games with us children at the end of a busy day after all the chores were done and the supper dishes were all washed. Father helped us children with our school studies by quizzing us when we were studying for tests. We loved to do math relays on the blackboard on the evenings when father was doing his bookwork. Father loved us enough to keep us all busy with chores, garden, yard and field work.

Our entertainment was visiting the sick, having fellowship meals together in our homes or having hymn singings together with the Brethren and Sisters of the Church.

Father and Mother, as a team, were our counselors. We did not have any need to go somewhere else and pay someone else for counseling. They were our discipline team as we were growing up as well.



Father provided the means of transportation when we learned to drive. Father gave us his consent when we were considering marriage.

Now father continues to pray for his extended family each day.

We should never entertain the question if our father loved us or not. Our fathers gave us everything that we ever needed and more. Our natural father is a wonderful blessing and our spiritual Father is a greater blessing.

Thank God for fathers each day of your life! God made them!

Shirley Frick  
Felton, PA

#### A FATHER'S PRAYER

Dear God, my little boy of three  
Has said his nightly prayer to Thee;  
Before his eyes were closed in sleep,  
He asked that Thou his soul would keep;  
And I, still kneeling at his bed,  
My hand upon his tousled head,  
Do ask, with deep humility,  
That Thou, dear Lord, remember me.

Make me, kind Lord, a worthy man,  
That I may lead this little lad;  
In pathways ever fair and bright,  
That I may keep his steps aright;  
O God, his trust must never be  
Destroyed or even marred by me.  
So for the simple things he prayed,  
With childish voice so unafraid,  
I, trembling, ask the same from Thee;  
Dear Lord, kind Lord, remember me!

-Chicago Daily Tribune  
Selected by Shirley Frick

## KENYA KNOTES

"God Is So Good" is a praise song that often comes to my mind as I go through the day. It was also sung in Swahili in Kenya. I know that God is so good. He takes care of us even though we do not always feel that He does.

Some of the Kenyan people sometimes think that God really does not take care of them. Some times I felt that I was taking care of them. It is easy to tell someone else to trust God but when it is our turn to trust God it is not always easy.

This is how some of the Brethren felt when we were making plans to come home. One of the questions that I was asked was, "Doesn't anyone want to do the Lord's work?" "Doesn't anyone hear the call of the Lord in their life?" I did not have any other answer for them than I do not know. It was hard for them to understand what it is like to be away from home and friends and family. I began to ask them if they would be willing to go to China or another country as a missionary but most of them felt that they could not do it. I then tried to explain to them that is how we felt that we needed sometime to go back and see our families and friends.

The last few weeks were very busy trying to get the title deeds for two of the churches, preparing for weddings, getting things organized in the house to be stored, getting all the information regarding the mission activities, mapping out a plan of action for the Brethren and getting them to understand everything.

I was authorized by the Kenya Government to perform weddings. I had the privilege of legalizing two couple's marriages and uniting one couple in Christian marriage for the first time. It was an exciting time for us to see the joy that it brings to their faces.

I left the compound early Monday morning with tears in my eyes, a lump in my throat and an ache in my heart, trusting God to bring us back here again. I am now looking forward with much anticipation of going back in August.

On Tuesday I spend most of the day in the Government offices making sure that we had everything prepared to leave the country. It was very frustrating as I was not sure if I was going to get them or not. But thank the Lord, everything was cleared.

The fields of Kenya are ripe and ready for harvest but the laborers are few who will go and work in the field. Today Kenya is an exciting place to live. The work is very rewarding and the blessings are great. There are also some deep valleys to go through. I would not change one moment of the time that I spent in Kenya for anything else.

Adjusting to life here in America has been difficult for me but I know that God will give me the strength to overcome. The question still comes to my mind; what does God want me to do and where does He want me to do it?

Prayerfully seeking God  
Brother Merle Sweitzer

### WHAT HE DID NOT DO

Only a few hours before Jesus rose from the grave, men had been brutalizing Him. In that brutality of the cross Jesus had suffered the utter ends of pain. Then He rose from the grave! What happened next?

Remember how resentful He was? The anger He displayed? Remember how He stepped out of the tomb vowing vengeance? Remember, even as He rose He spat on the ground and cursed Caiaphas and Ananias? Do you recall how He swore revenge on all His tormentors and placed curses on all those who crucified Him?

Recall how-when He gathered His disciples-that He recounted every detail of His trial, every lie, every false testimony? Remember how full of bitterness His words? How He could not stop talking about what they had done to Him?

"Then there was the time when one of them claimed that I would destroy Herod's temple. Well, that is not true. They twisted my words. I never said that. And can you believe the rumors about me?!?"

Remember how He recounted the way the bodyguard of the high priest slapped Him in the face? How He caustically denounced the false witnesses? Remember when He told about the pitiful living conditions of the prison? Remember His voice cracking as



He pointed out that He would be disfigured throughout all eternity because of the scars on His body: "Now I have to live with these grotesque scars in my hands and feet. And every time I see them it will remind Me of their evil. I will never forgive them."

Did you notice that in virtually every conversation He had after His resurrection, He referred back to the way He had been mistreated at Golgotha? Did you notice the dark resentment, the worm of bitterness that ate into His soul?

You don't remember such things? But you have noticed such talk from fellow Christians who have been crucified by fellow believers - have you not?

Here is the hallmark of resurrection of your Lord: having risen from the grave, He never once referred to the events of His crucifixion.

Not once.

Not even one word.

Selected by Brother Stephen G. Aldinger

## **THE EVANGELIST CALLED AWAY FROM THE REVIVAL**

Acts 8:26-40

Suddenly, in the midst of a tremendous revival going on among the Samaritans (I mean, all the people were actually *listening* and *doing* the things which Philip was telling them!!—See verse 6, which states that the whole city was moved!!), the angel of the Lord appears to Philip and instructs him to travel south to the desert! Philip was instructed to leave the great revival which he had begun, and travel south to a lonely spot in the desert—whose only inhabitants were snakes and scorpions, a few Bedouins, and an occasional caravan traveling to or from Egypt.

There is no hesitancy, no arguing with the angel of the Lord, no negative reaction of any kind by Philip. Verse 27 simply says, "And he arose and went..." This is "submission" to the will of the Lord in a very dramatic way. Philip left all the excitement at Samaria and traveled to the desert beyond Gaza.

In his traveling and wonderment about his assignment, he no-

ticed a royal procession of black people passing through, heading south towards Egypt. It turned out to be a eunuch of great authority under Candace, the Queen of the Ethiopians, and his entourage. In fact, he was the Queen's treasurer. He had been to Jerusalem to worship.

I wonder if this was a result of the visit that the Queen of Sheba made to Solomon? Even today, there are a considerable number of Ethiopian Jews. Some years ago, when the political situation became really bad in Ethiopia, the Nation of Israel sent some planes to rescue many black Jews from Ethiopia. Somehow, folks in Ethiopia had access to the Sacred Scriptures. There must have been a great desire on the part of this high-ranking official from the court of the Queen of Ethiopia to worship in Jerusalem.

The Holy Spirit instructed Philip to join himself to the Ethiopian's chariot. (I wonder how the Holy Spirit communicated his message to Philip?) The eunuch just happened to be reading from the book of Isaiah. (Who says you can't read and drive at the same time!?) The eunuch was open to Philip's instruction, and invited Philip up into the chariot with him. As they traveled on, Philip explained about **Who** Isaiah 53 was talking! What an opportunity! Philip began where the Ethiopian was, and preached Jesus to him. The results were very wonderful. The Ethiopian believed and desired water baptism.

The Spirit caught Philip up and transported him quite a few miles north to Azotus, which is about halfway between Gaza and Joppa (or modern-day Tel Aviv). There Philip just began preaching as he had wherever he found himself.

**Summary Thought...**Am I (Are you) open to the beck and call of the Holy Spirit to drop whatever I am (you are) doing and serve Him—maybe to explain the way of salvation to just one person?

Respectfully Submitted  
Brother Robert S. Lehig

## CONSERVATIVE RESPONSES AMONG THE BRETHREN

It is helpful to understand a movement in its context. As we



attempt to understand the Bible Monitor movement and the beginnings of the Dunkard Brethren Church, the context may prove to be very enlightening. The Dunkard Brethren Church did not just suddenly appear, it was caused. It was also part of a much larger series of happenings over the years.

The beginning of the Dunkard Brethren Church was not an isolated incident. The Dunkard Brethren movement was just one of a number of reactions to acculturation and liberalism in the Church of the Brethren (formerly German Baptist Brethren). Over the years there were many concerns about the changes in Brethren belief and practice. Some of these concerns became formal, organized reactions. Some of them developed into new fellowships. The 1926 division (Dunkard Brethren) can be viewed as an episode in a long line of reactions to acculturation among the Brethren. This article will consider some of those reactions.

1870 - *Vindicator* published. This publication was an attempt to call attention to departures from Annual Meeting decisions. It was also a reaction to the other papers published at that time by more progressive Brethren. The *Vindicator* advocated maintaining the "ancient order" and the "old paths" as understood by the Brethren. This publication was the forerunner to the beginning of the Old German Baptist Brethren in 1881. It has been in continuous publication since 1870.

1881 - Old German Baptist Brethren. These people were alienated by Annual Meeting not willing to respect its own decisions (which is what the Old German Baptist Brethren were asking for). A group of elders representing the more conservative Brethren ideals brought petitions to the Annual Meeting asking for a return to more conservative practices. Specifically the petitions recommended nonconformity to the world in dress and church life. Among the concerns were education, Sunday Schools, revival meetings and salaried ministry. Annual Meeting was changing its attitude toward some of these innovations and many Brethren felt that the changes were detrimental to the Church.

1889 - *Landmark* published. This publication began because some concerned Brethren did not believe that the official Church publication was favoring conservative Brethren ideals. The *Land-*



*mark* opposed the worldly tendencies among the Brethren. Specifically it was concerned with,

“the church rapidly drifting in its order and practice, by which the ancient landmarks of the church are being left behind in a movement that is carrying the church rapidly towards the world.”

Church operated schools, salaried ministry and worldly customs were also mentioned as issues of concern. The *Landmark* was discontinued in deference to Annual Meeting disapproving of two papers serving the Church.

1918 - School of Theology at Juniata College. This was a conservative Bible School. In 1925 this school was closed in deference to Bethany. Bethany, a liberal institution, was transferred to the Church of the Brethren as its official seminary. The School of Theology at Juniata had been organized by C. C. Ellis. He held to the fundamentals of historic Christianity. The Church of the Brethren, however, preferred the Bethany Bible School with its theologically liberal approach to the Scripture. The conservative School at Juniata was apparently perceived as a threat. In true non-resistant fashion, Ellis closed his school in deference to the denominational choice of the liberal institution.

1922 - *Bible Monitor* published. This publication called attention to the worldly direction of the Church. It ‘monitored’ and documented departures in practical and theological areas. It led to the formation of the Dunkard Brethren in 1926. B. E. Kessler was the originator and original editor. It has been continuously published since 1922.

1926 - Dunkard Brethren. These people were alienated by Annual Meeting not willing to respect its own decisions. Church practices reflected significant amounts of acculturation since 1881. Those of more conservative inclination were quite uncomfortable with this continued acculturation. When the Church of the Brethren was not willing to recognize the concerns of the conservative members, some of them followed their conscience and began a new fellowship.

1935 - *Church of the Brethren*. This publication expressed concern for the worldly direction of the Church. It expressly mentioned

that it was not for a division in the Church. It was edited by Grant Mahan. One of its unique suggestions was that,

"A conference of twelve chosen men from the Church of the Brethren and from the Old Order Brethren and from the Brethren Church and from the Dunkard Brethren would be unique, and then these forty eight men remain in conference and prayer and fasting till they should reach a unanimous conclusion for all Dunkardism would be a superb and scriptural way of real fraternity and fellowship. All Dunkardism thus merged and converged and fraternized would be a real accomplishment and achievement of Christian brotherhood. A common understanding and a common union about our common salvation would enable us to 'earnestly contend for the faith which was once delivered unto the saints.' See Jude 1:3."

The *Church of the Brethren* was discontinued with the death of Mahan. The last issue was published posthumously.

1936 - "Gist" booklet, by "40 Elders" and meetings of concerned leaders of Eastern and Southern Pennsylvania. This movement had momentum for a few years. The conservative Pennsylvania leaders expected Winger's substitute motion (in 1926) to remedy the modernistic direction of the Church of the Brethren. It did not. Between 1935 and 1938 a "concern group" of the conservative leaders was active in Southern and Eastern Pennsylvania. They published a booklet titled *The Gist of the Church of the Brethren*. The booklet began by quoting Winger's substitute paper from the 1926 Conference. It then said,

"We then thought our hopes and prayers realized, but now, after waiting patiently for ten years, we find even still greater departures and still greater disregard of our aim to uphold the teachings of Jesus and His Apostles as set forth in the New Testament.

This "concern group" held five or six formal meetings as well as many informal discussions. The Church of the Brethren leadership



was quite concerned that these conservative leaders would withdraw from the church. Once again, Otho Winger entered the picture. He visited southeastern Pennsylvania and traveled to many of the churches. The meetings stopped and the movement dissipated.

1939 - Grace Brethren. This division occurred because of perceived liberal tendencies in the Brethren Church (Ashland Brethren). The Fellowship of Grace Brethren Churches did not break from the Church of the Brethren but from the Brethren Church. Many Church of the Brethren members did join the Grace Brethren. They were attracted to the conservative theology and active evangelism of the Grace Brethren. The Grace Brethren are a Fundamentalist and theologically conservative Brethren group.

1945 - Concern about Federal Council of Churches. After some concerns were voiced, the objections became silent and disappeared. The Church of the Brethren continued its ecumenical direction and is now part of the councils of churches. The Church of the Brethren was continuing its modernistic course which meant participating in ecumenical movements. Once again the conservative Brethren were not comfortable with the liberal direction of the Church of the Brethren. I. N. H. Beahm wrote a booklet titled Twenty Reasons on the Federal Council. In this booklet Beahm voiced the views of the conservative Brethren. He said, "This new Brethrenism is a travesty on the old. It is a repudiation of our historic heritage..." Referring to changes in the Church of the Brethren since 1908 he said, "In 38 years the change is amazing. It is sad, outward, worldward."

1948 - Bible Brethren began. They charted a more localized expression of concern (Southeastern Pennsylvania). The initial intent was not to begin a new denomination but to have a congregation that continued the historic Brethren beliefs and practices. They grew into a fellowship with several congregations.

1959 - Brethren Revival Fellowship. This group began as a "Loyal Concern Movement" in the Church of the Brethren. They are committed to remaining a part of the denomination. The Church of the Brethren holds the credentials to their ministry. BRF publishes the *BRF Witness*. It is edited by Harold S. Martin. They



sponsor a yearly Bible Institute and provide a voice for the conservative members of the Church of the Brethren.

Other - There have been numerous other independent (and some Fundamentalist) movements among the Brethren groups. These movements have attempted to remain faithful to the way they understood the Brethren heritage. Their conscience did not allow them to continue in the mainline Church of the Brethren.

So, it can be seen that the Dunkard Brethren Church was not an isolated incident but was just one of many conservative reactions to the liberal direction of the Brethren. The Dunkard Brethren are unique in that they did not capitulate but have tenaciously clung to the beliefs and practices of the Brethren as they have understood the Scriptures.

Over the years the Church of the Brethren has placed its most faithful members (those most respecting of historic Annual Meeting decisions) in the most awkward position. The institutional church was moving in a liberal direction. The faithful, conservative members had to go along **with** the process or be swallowed up **by** the process. If they were not, their children were. Slowly but surely that is what has happened and in continuing to happen. It does not need to be that way. There have been many prophetic voices among the Brethren over the years. God has been faithful. Have we?

Brother Frank Reed

### THREE LESSONS FROM ISAAC AND ISHMAEL

"And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness." Genesis 15:5-6.

"And the angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude." Genesis 16:10.

Our opening verses describe two blessings pronounced to the descendants of Abraham. The first was given concerning Isaac, the promised heir of Abraham from God. The second was given concerning Ishmael, the child conceived by Hagar, Sarai's maid.

(Sarai was later named Sarah.) There is much mention made today about the blessing God gave to Abraham concerning Isaac that is interpreted to be a physical blessing to the State of Israel. But we do not recall hearing these modern day prophets relating that Ishmael also was given a physical blessing. It is our humble conclusion that Isaac is a symbol of Israel which received a physical blessing from God. But, unlike Ishmael, he also received a spiritual blessing which was much more important.

The first lesson we would like to introduce is that Isaac was a type of the Lord Jesus Christ. Most of us are aware of the various Scriptural accounts that show this type. We will not take the time or space to go into them. Since Isaac is a type of the Lord Jesus Christ he could also be seen as a type of the True Church. As Isaac was the promised descendant of Abraham from God, the Church is the promised "descendant" of the Lord Jesus Christ as promised by the Father.

As we said, Ishmael was also a descendant of Abraham. His birth was the result of a human decision not ordained by God. There are those who claim to be a part of the church which came from Jesus Christ. But their teachings and practices do not line up with the Holy Scriptures which were given by God through the Holy Spirit. Thus we have a true and a false church.

Our second lesson is very similar to the first. While in a sense Christianity is more than a religion, it is considered by most to be one of the world religions. Thus Isaac could be seen as a type of true religion. True religion is God reaching down to mankind with His blessings and promises. Ishmael, on the other hand, could be a type of false religion. False religion is mankind's attempt to reach up to God and secure His blessings and promises by their own efforts. There is an ever increasing effort to establish a one world government. Along with this is a very subtle effort to establish a one world religion. It is not our place to question the sincerity of those who are in authority over us in the Federal government. We would only urge caution when an individual in such authority claims to be a born again Christian. We believe the Bible teaches that all worldly governments will be deceived by Satan. We are also personally persuaded that this is not only an end time event.



Our final lesson is also related to the first two. When God promised Abraham a son who would be the forerunner of a nation with God's blessing it was doubted when it did not happen in the frame of Abraham's thinking. Thus Abraham and Sarah took it upon themselves to bring God's promise to pass. The result, of course, was the birth of Ishmael. We believe Abraham's pride played a large role in the birth of Ishmael. Although it was Sarah's suggestion, Abraham did not try to persuade her otherwise from what we read in Scripture. While Abraham did follow God in humble submission after the birth of Isaac, it would seem his original pride followed the nation Isaac was to become. His son Ishmael, which God did not ever officially recognize as a "son," became a thorn in the flesh to Israel and Christianity through his descendants. Israel's pride of being the promised people of God caused this nation, as a whole, to miss out of God's greatest promise. Today, we must be careful of national pride. A false teaching that England and America are "the New Israel" is a result of physical pride. Does the Lord Jesus Christ receive the Glory in our lives or does earthly pride cause us to desire this?

Does God see us as an "Isaac" or an "Ishmael?"

Brother James M. Hite  
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Palmyra, PA 17078-2704

### **GOD IS...**

Hebrews 11:6, "...for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

Romans 1:20, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:"

Nowhere in the Bible is there any attempt made to prove God's existence. It is taken for granted by every writer of scripture. Genesis 1:1 starts out by saying, "In the beginning God..." From the first page until the last, the Bible declares God: His existence, His authority, His omnipresence, and every other of His many attributes.



The atheist cannot tolerate scripture because of this.

Man's belief in a Higher Power is innate and worldwide. Atheism is very rare, or at least was until this present age. Within man comes a belief in God that is present in all cultures and is irrefutable.

The same science that for the past one hundred and fifty years has argued a Godless evolution of the species cannot argue with the principle of "cause and effect." Everything began by some action or cause. A leading scientist of our day speaks of the "grand design" of the universe but denies the fact that there must be a designer. If there is a creation, then there must be a creator.

Also, the fact that man is a moral creature argues for a creator. The Bible, which speaks of Christ and His sinless life which is the only way man can be saved from destruction, speaks of the Creator.

God also has a personality. Many places He is called the "Living God." In John 3:16 it says, "For God so loved the world..." He is a God who loves. Proverbs 6:16 says, "These six things doth the Lord hate..." He is a God who hates. I Peter 5:7 says, "He careth for you." He cares. Genesis 6:6 states, "...it grieved him at his heart." He is a God who is grieved by our actions. We have a God with a personality who knows us and loves us and someday will call out our name at the throne of Judgment. He will ask us if there is One, the Lord Jesus, to stand in our place. What will your answer be?

Brother Lynn H. Miller  
70 Round Barn Rd.  
Newmanstown, PA 17073

## WORD

The Bible says, "In the beginning God created the heaven and the earth...And God said,...and it was so."

How great! How wonderful! How powerful is God's Word!

John 1 says, "In the beginning was the Word, and the Word was with God, and the Word was God."

John 1:14, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

Jesus in His prayer in John 17:7-8 said, "Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me."

John 17:20-23, "Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: THAT THE WORLD MAY BELIEVE THAT THOU HAST SENT ME. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; AND THAT THE WORLD MAY KNOW THAT THOU HAST SENT ME, and hast loved them, as thou hast loved me."

Words! Wonderful words! Beautiful words! Wonderful promises in God's Word.

When Jesus was here on earth those who heard Him speak were amazed at the words He spake.

Words; is there anything used more in the world today than words? Even from the creation words were used.

Words in the Bible were given for many things; Encouragement, Joy, Comfort, Guidance, just to mention a few.

II Timothy 3:16-17 says, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."

The words of God are all truth and righteousness. How I wish that could be said of all my words.

Jesus said in Luke 17:1, "...It is impossible but that offences will come: but woe unto him, through whom they come!"

James 3:2 says, "...If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." (Read the book of James.)

We like profit. The Bible is a very profitable Book. It teaches how to profit.

How easy it is to let words slip. Jesus said every idle word must be given account of in the day of Judgment.

God's Word is as seed and brings forth good fruit. What do our words bring?

A British children's rhyme says:

I lost a little word  
Only the other day  
It was a very naughty word  
I had not meant to say  
But then it was not really lost  
When from my lips it flew  
My little brother picked it up  
And now he says it too.

When I was in my late teens I subscribed to the Readers Digest. There was a line in it I remembered. Quote. "I will speak ill of no one, but do all the good I can for everyone." I fail in keeping that saying too often.

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." Psalm 19:14.

Psalm 103:22, "Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul."

Brother Roy Meyers

## ARE YOU LAZY?

Proverbs 6:6

"Just what do you think you are doing, Joel?" exclaimed his brother, Brad, when he saw Joel stamping his feet up and down in the grass.

"I'm trying to kill these ants! They are really scurrying about, running first this way and then another direction."



"Do you know that ants are held up as a good example for us to follow?" asked Brad.

"What do you mean? How can an insect pest, such as an ant, be a good example?"

"They are really mentioned in the Bible as an example for lazy people. 'Go to the ant, thou sluggard; consider her ways, and be wise:' Proverbs 6:6. Ants are very interesting to watch. They are so busy. They work together as a colony to achieve their goal. I once saw an ant struggling to carry a crumb of bread bigger than its self back to the ant nest. They are diligent and persistent."

"I can also think of another insect that is always busy. It is the honey bee. Did you ever hear the expression, 'Busy as a bee'? God created these insects with a desire to be busy in carrying out their duties. So our Wise Creator knows that we humans will be happier if we are busy doing His will."

The next morning the sun shone brightly through the boys' bedroom window. Joel woke first. He looked at his sleeping brother, threw a pillow at him and called, "Wake up, lazy bones! The sun is busy shining. We have a busy day ahead of us. Mom is busy getting breakfast and Dad is busy in the barn doing chores. I'm busy getting dressed while you are a sluggard and..."

Brad leaped out of bed with a bound. A pillow fight was soon in progress, after which the brothers were thoroughly awake to start their day.

After breakfast the boys were busily engaged in studying their lessons. "Do you think, Brad, that if we are busy studying our lessons that God is pleased?"

"Of course. The Bible says, 'Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.' II Timothy 2:15. Studying God's Word and our school lessons help prepare us to do the work that God has planned for our future."

"Whatsoever thy hand findeth to do, do it with all thy might;..." Ecclesiastes 9:10. "With good will doing service, as to the Lord, and not to men." Ephesians 6:7.

Having the right attitude as we are busy working or studying is

pleasing to the Lord. He wants us to desire to please Him in all things.

Sister Maxine Surbey

## ETERNITY

In Matt. 25:46 we read, "And these shall go away into everlasting punishment: but the righteous into life eternal."

How long is eternity? We believe that eternity endures from everlasting to everlasting. And everlasting lasts forever.

I once bought a car muffler for an awful high price. It was guaranteed to last the life of the car. After about twenty years there was a loud roar under the car so I took the muffler back to the place where I bought it. The owner looked at me. Then he looked under the car. And then at the guarantee. Then he said, "I never should have sold you one of these mufflers, Hartz! I forgot that you drive your cars forever and ever."

Well, forever is a long time! A lot longer than twenty years!

Now the God who inhabits eternity is eternal. He knows no beginning and He knows no end. When a new baby comes to bless one of our homes we know that at best he will spend his life as a tale that is told. Seventy or eighty years are about all the time man can hope to spend here on earth.

But according to the language of our text there are two words that describe our existence from birth and from now on. Verse forty six speaks of everlasting punishment. Verse forty-one shows us a place — a long lost eternity amidst fire, the Devil and the imps and demons of Hell. But verse forty-six also speaks tenderly of the glorious life eternal. Heaven! Home at last! Sickness, grief and trouble all left behind. Now we will be at Home in the presence of God. And for all eternity through Christ's shed blood.

Often have we sung together the lines of a favorite song:

I will meet you in the morning  
Just inside the Eastern Gate  
Then be ready faithful pilgrim  
Lest with you it be too late.

O, how our troubled hearts reach up and out for a Home in Eternity with God.

Brother Paul Hartz

## **OBITUARIES**

### **RUTH KLEINHEN**

Sister Ruth Kleinhenn was born October 29, 1921, in Williams County, Ohio, the daughter of Samuel and Nellie (Clapper) St. John.

Early in youth she accepted Christ as her personal Saviour. Through Christian baptism she became a member of the Pleasant Ridge Dunkard Brethren Church and remained faithful to her vows throughout her entire life.

In 1961 she was united in marriage to Harold Kleinhenn, who preceded her in death in 1993.

Her earthly pilgrimage came to a close on March 26, 2001, in the Bryan Hospital at the age of 79 years, 4 months, and 26 days.

She is survived by a sister, Mrs. (Harley) Marjorie Flory, Defiance, Ohio; three brothers, Clifford St. John, Stryker, Ohio; Edwin St. John, Alvordton, Ohio and Dean St. John, Ephrata, Pennsylvania; also a number of nieces and nephews, along with a host of church family and friends in the community.

### **AURELIA JUANITA WERTZ**

Sister Aurelia Juanita (Root) (Smith) Wertz was born July 8, 1908, to Thomas Christian and Mary E. (Martin) Root in Ames, Oklahoma.

She lived in various places in Oklahoma until her marriage to Roland Wallace Smith on February 28, 1925. After their marriage they moved to a farm near Wanoka, Oklahoma. They moved to Garden Grove, California in 1927 and came to McClave, Colorado in 1930.

To this union were born three sons: Warren Christian, Roland Junior and Orvis Alvin.

After the death of her husband, Roland, in October of 1931,



she became a seamstress making garments for WPA and private individuals. She was one of the first cooks for the school hot lunch program and also served as janitor for the school and for the church.

She married Emery David Wertz on April 1, 1939, who brought with him a daughter, Dorothy Mae, to the family.

To this union were born two children: Juanita June and August Lee.

Aurelia will long be remembered for her unfailing love and concern for her family and her courage and valiant endurance of pain. If anyone needed help and she was able, she was always on hand.

She was baptized at the early age of nine years. She became a charter member of the Dunkard Brethren Church in 1926. She was a Sunday School teacher and song leader for several years, along with helping with other church functions and activities.

She was preceded in death by her first husband Roland, two sons, Roland Jr. and Orvis Alvin, her husband Emery, four brothers, Christian Thomas, Joseph Oliver, Don Garold and Jesse Root; three sisters: Pearl Wertz, Effie Holsinger and Grace Ruth Root; one grandson, Roland Foster Smith; one great grandson, Matthew Kyle Medina; two great-great grandsons, Christopher and Matthew.

She is survived by four sisters: Edna (L. D.) Wolf, Ida Mae Root, Opal (Ed) Brown and Louise Root, one brother David Root. Her children: Warren (Luella) Smith of McClave, Colorado, Helen Smith of Las Animas, Colorado, Dorothy May (Don) Weins of Denver, Colorado, Juanita (Oty) Reed and Lee (Diane) Wertz of McClave, Colorado; fourteen grandchildren, thirty great grandchildren, seventeen great-great grandchildren. A host of relatives: nieces, nephews, cousins and friends also survive.

Services were held on April 7, 2001, at 2:00 P.M., in the Dunkard Brethren Church. Officiating ministers were Elder Dale Jamison and Elder Gordon Jamison of Quinter, Kansas. Horber Funeral Chapel was in charge of arrangements. Burial was in McClave Cemetery.

We would like to thank each one of you for your expressions of love and sympathy. For your flowers, cards, prayers and phone

calls during this time of our sorrow.

The family of Aurelia Wertz

## **NEWS ITEMS**

### **MINISTERAL LIST CHANGES**

Please add the following to the Ministeral List appearing in the February, 2001 issue of the Bible Monitor.

David Reece (M), 1341 Bennett Road, Modesto, CA 95358, 209-529-2741.

Steven Aldinger (M), HCR 67 Box 106V, Mifflin, PA 17058, 717-734-3588.

Steven Beeman (M), 168 Wolfsbridge Road, Carlisle, PA 17013, 717-245-0139.

Lynn Miller (M), 70 Round Barn Road, Newmanstown, PA 17073, 717-949-3992.

### **HART, MICHIGAN**

The Lord willing, our revival services will be held July 13 through July 22, 2001. Evening services will start at 7:30 P.M. Saturday services will begin at 11:00 A.M., 2:00 P.M., and Lovefeast at 7:30 P.M. Sunday services will be at 10:00 A.M. and 7:30 P.M. Bro. Ray Stuber from Shrewsbury, has consented to be with us and bring the messages. All are invited, and if you cannot come, keep us in your prayers, that souls may be touched, and God will receive the glory.

Sister Anna Powell, Cor.

### **GRANDVIEW, MISSOURI**

The Grandview Congregation plans a series of revival meetings July 29 to August 5. Bro. Paul Skiles from Torreon Navajo Mission will be our evangelist. Services on Saturday will begin at 11:00 A.M. Lovefeast will be in the evening at 6:00 P.M. Everyone is welcome to come and be blessed by this gathering of believers. If you cannot come, please pray that each one might be lifted up and drawn closer to the Lord.

Sister Jolene Andrews, Cor.

### ANNOUNCEMENT

We, the Mohler Congregation of First District, on April 8, 2001, installed three brethren into the Christian Ministry. They are Brother Stephen Aldinger, Brother Steven Beeman, and Brother Lynn Miller. Please pray for these brethren and for the Church that we may grow and prosper in the Lord.

Sister Ruth N. Miller, Cor.

### ADULT SUNDAY SCHOOL LESSONS FOR JULY 2001

July 1 - Imprecatory Psalm - Psalm 35.

1. What often happens to those who set snares for others?
2. What is the evidence of our soul being joyful in the Lord?

July 8 - Imprecatory Psalm - Psalm 40.

1. How should we demonstrate our delight in doing God's will?
2. How will God's lovingkindness and truth continually preserve us?

July 15 - Imprecatory Psalm - Psalm 55.

1. Why is it so hard to accept when we are reproached by a friend?
2. Why do we find it difficult to cast our burdens upon the Lord?

July 22 - Imprecatory Psalms - Psalm 79, Psalm 137.

1. God has delivered us and purged away our sins for whose name's sake?
2. Why is it so much easier to sing the Lord's songs where we feel at home?



July 29 - Imprecatory Psalm - Psalm 139.

1. How much does God know about each of us personally?
2. Where can a human being go to escape God's presence?

## **YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR JULY 2001**

July 1 - Second Coming of Christ - Matt. 24:29-30, I Thess. 4:14-18, 5:1-6, II Thess. 2:1-17.

1. What is "the sign of the Son of man" that shall appear in Heaven?
2. Who shall rise first to meet the Lord in the air?

July 8 - Come Unto Me - Isa. 55:1, Matt. 11:28-30, Luke 14:17, Rev. 22: 17-19.

1. How is it that we can take Christ's yoke upon us and still find rest for our soul?
2. To whom is the invitation given, "Come"?

July 15 - Healing of the Blind Man - John 9:1-41.

1. Why did Jesus send the blind man to wash in the pool of Siloam?
2. Why did Jesus heal the blind man on the Sabbath day?

July 22 - Feet Washing - John 13:1-17.

1. Why did Peter so quickly change his mind about allowing Jesus to wash his feet?
2. Why did Jesus wash the feet of His disciples?

July 29 - Anointing - Mark 6:12-13, James 5:13-18.

1. What is the significance of the oil used for anointing the sick?
2. How is healing provided through the anointing with oil?

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# BIBLE MONITOR

VOL. LXXIX

JULY 2001

NO. 7

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"For the faith once delivered unto the saints"

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OUR MOTTO: Scriptural in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## GO FORTH ON WINGS OF FAITH AND PRAYER

Go forth on wings of faith and pray'r,  
Ye pages, bright with love;  
Tho' mute, the joyful tidings bear—  
Salvation from above.

Go tell the sinful, careless soul  
The warning God has giv'n;  
Go, make the wounded spirit whole,  
With healing balm from heav'n,

Go to the rude, the dark, the poor,  
That live estranged from God:—  
Bid them the pearl of price secure,  
Bought with a Savior's blood.

O Jesus, Friend of dying men,  
Thy presence we implore;  
Without thy blessing all is vain;  
Be with us evermore.

-Thomas Hastings

## THE FOOLISHNESS OF PREACHING

Have you heard a good sermon lately?

God in His wisdom ordained that His Word would be conveyed through the preached word. Sermons come in as many different packages as there are preachers. Some sermons are boring, some, interesting, some, challenging, some, demanding, some, entertaining, but hopefully all are based on the Word of God. There are various types of sermons, each having a purpose.

Expository sermons take a deeper look at what a passage of Scripture means. Not only is there a look into the various connected thoughts of a short passage or text, but how it may be applied to a personal situation or within a congregation. This method looks at the Bible through various short passages.

There are sermons that examine a Biblical subject. These sermons range over the entire library of the Bible. They find various aspects of a subject as they are treated in various parts of the Bible. A little here and a little there are brought together to make a complete picture of some topic. Whether looking at doctrinal teachings as presented throughout the Bible or on some subject of interest they are designed to get a fuller picture of God's mind upon that subject.

Some sermons are designed to be evangelistic. These sermons, particularly at revival meetings are preached with the intent

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## THE BIBLE MONITOR

JULY 2001

Published monthly by the Board of Publication of the Dunkard Brethren Church in the plant of Haines Printing Company.

**Postmaster:** Send address changes to Haines Printing Company, 14 E. Main St., North East, PA 16428.

Terms: Single subscription \$5.00 a year in advance.

Send all subscriptions and communications to the editor.

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of awakening an interest in a change of life. The horrors of hell may be presented beside the beauties of Heaven. The consequences of an unrighteous lifestyle will be presented. The claims of Christ as the Saviour sent by His Heavenly Father as His last, best and only offer of salvation are forcefully presented.

There are biographical sermons. These sermons examine the lives of Biblical characters. There are similarities drawn between the experience of the Biblical character and our own situation. The examples may be drawn in either a positive or negative light. Whether positive or negative depends on the person chosen and how they responded to God. Lessons can be drawn from the life of King David or the life of King Ahab. These sermons should be a challenge to us to make wiser decisions than some did in the Biblical narrative or to make similar choices as those who chose well.

Another type of sermon deals with prophecy. While all preaching is prophecy, not all preaching deals with future or end-time events. These sermons can challenge the hearers to make their lives more responsive to the will and plan of God. While some might respond in fear, the real motivation should be to rightly worship God.

Another class of sermons are sermons directed primarily to children. They may involve familiar Bible stories or characters. They may encourage a right relationship with parents and others. They may encourage the child in right living and prepare that child for an eventual decision for Christ.

Often a particular sermon will combine elements of all or at least some of these types into one sermon. A sermon may not just delve into a matter in one way but in various ways.

Many have tried various other methods of presenting the Gospel. But none have been sanctioned by God as He has the method of preaching. Although preaching seems in human terms to be ineffective and impractical, still it is the method that God has ordained for the proclamation of His Word. Men prefer to be entertained rather than challenged. They want to surround the Gospel with all sorts of gadgets that will hopefully get the attention of people. They have designed dialogues, plays, dramatics, chorales, mov-



ies and various other methods to present the message. While Paul would admit to the foolishness of preaching, he still considered it the way God wanted him to spread the Good News.

Sermons may be unentertaining, unengaging, unedifying, unending, but this is not the fault of the method, but of either the preacher or the listener. If the preacher is not inspired of the Holy Spirit in his choice of subject or delivery of his message, that is a challenge for him to overcome. He needs to seek the direction of the Holy Spirit in his preparation and delivery.

If the message is not entertaining to the hearer, it may be the fault of the listener. For the listener may not be Spiritually directed in his hearing. He may have other interests. He may be critical of the preacher or his delivery. He may be struggling with the message of the sermon so does not desire to hear it.

The Spirit led preacher speaking to a Spirit directed audience will find a harmony of his message with the thoughts and desires of the hearers. There is a need for preparation on the part of both. Without Spiritual preparation the preaching will be uninteresting, boring and unentertaining. With the proper preparation there will be a joyous receiving of the Word. Salvation may come to a sinner. Growth may come to a Saint.

Have you heard a good sermon lately?

M.C.Cook

## **ARRESTED BY GOD**

Acts 9:1-22

In the almighty providence and foreknowledge of God, Stephen was removed, and Saul was chosen to take up the work of explaining the Gospel message of Jesus Christ to the Gentiles, to kings, and to the children of Israel. According to Acts 7, it seems that Stephen may have been as talented at this as Saul (later Paul), but God chose Saul. We do not understand the moving of God; we are only called to trust Him.

The conversion experience of Saul of Tarsus is probably the

most dramatic conversion to Christianity of all time. Jesus Christ Himself confronted Saul, and called him to the task of spreading the Gospel. Saul's purpose was to destroy this new movement. He did not care whether his victims were men or women; he only wanted to further the Jewish cause by stamping out this new movement.

God had other plans for Saul. Even though men (Christians) could not possibly see how Saul could be used by God to further the work of the Church, yet God saw the potential of this man Saul, and confronted Him on the road to Damascus. The confrontation was so powerful that Saul fell to the earth, due to the bright light that suddenly shone around him. He then heard a voice, which he soon figured out was the voice of Jesus Christ Himself. Those who were with him saw the light and heard something, but they did not understand the words of the Voice of God (see Acts 22:9).

Suddenly, Saul became a believer. God knew that this man, who had so much zeal and energy and devotion and talent—needed a *little direction* in his life. So God confronted Saul. Then Saul was led, because he was blinded, to Damascus.

You can imagine the shock of the disciple Ananias, who received a heavenly vision instructing him to go and lead Saul to salvation at a house on the street called Straight. Of course, Ananias was bumfuzzled (see verses 13-14)! But look at his faith! He went obediently, and put his hands on Saul. He called him "Brother Saul", and prayed, and Saul's sight was restored. He then baptized Saul, and saw to it that he received some food. What faith and trust this disciple Ananias had in the Lord! He could have been arrested, taken back to Jerusalem, and killed for his faith in the Lord Jesus Christ! And he very well knew that! He obeyed the Lord in complete trust and confidence that the message he received from the Lord was in fact the Lord's will!

As for Saul, he began preaching Jesus Christ in the synagogues to the amazement of them all. Saul was very logical and convincing in his preaching, confounding the Jew and proving that Jesus was in fact the Christ.

**Summary Thought...** Will you commit yourself to be open to

the will of God in the big and little things, as Ananias was?

Respectfully Submitted,  
Brother Robert S. Lehigh

## AFRICA

The work of the Lord in Kenya, which we as Dunkard Brethren have had the privilege to share in, has endured many intervals when our presence has been missing. This absence has often been a burden to our Brothers and Sisters in Kenya. Many of you have faithfully sought to share this burden with them in prayer. Many of your prayers have been for those of our Brotherhood to answer the call to Missionary Service. Those prayers need to continue. Now there is an opportunity for you to pray for those who will be going to Kenya for both short and long term service.

Two members of the Africa Mission Board, Brother Merle Sweitzer and Brother Mark Andrews, along with their wives, Sister Cindy Sweitzer, and Sister Theresa Andrews will be leaving on August 8. Brother Mark and Sister Theresa will be in Kenya for two weeks and will be leaving to return home on August 22. Brother Merle and Sister Cindy will be returning home on September 13. Obviously, the time for these two couples in Kenya, will be full, hectic, and speed by quickly. They will need every measure of strength the Lord will supply them. Pray that they will be strengthened for all the tasks that the Lord gives them to do.

On August 20, Brother Ray and Sister Cheryl Noecker and children, and Sister Nancy Noecker will be leaving for Kenya for a year of Missionary Service. Make them a regular part of your prayers. They will have many opportunities and face many obstacles as they seek to serve the Lord faithfully. Pray that the church there will open their hearts to them in the fellowship of Christ. Pray that the Lord will use them to open new hearts to His love and salvation through our Lord Jesus.

Brother Phil Franklin, Secretary  
African Mission Board



**CHILDREN'S PAGE****GETTING EVEN**

Proverbs 14:17

Winter was over! This was the first warm Spring day and Della and Delvin were full of glee as they ran about the lawn barefooted. How delightful to feel the soft green grass under their feet.

"I'll race you to the barn!" challenged Della.

"I'll beat you!" boasted Delvin as he ran swiftly after his sister.

Suddenly Delvin jumped up and down, yelling with pain.

"What is the matter?" asked Della as she glanced back and saw Delvin hopping on one foot while he held up the other foot.

"A nasty bee stung me!" he cried as he picked up a stick and swished it angrily back and forth.

"The poor little bee knew no other way to defend itself when you stepped on it. It was busy getting honey from a clover blossom which you stepped on," explained Della as she ran to the house to call her mother.

Delvin was in a rage. "I'll get even with that bee!" he exclaimed as he thrust the stick into a nearby beehive. Soon the entire swarm of bees flew out and stung him in so many places that Mother took him to the doctor for treatment.

Later that evening Mother said, "It would be good for you to try to overcome your anger in the future. Anger uncontrolled, can lead to foolish words and acts resulting in disastrous results as you just experienced. It doesn't pay to try to "get even". Circumstances may boomerang."

"He that is soon angry dealeth foolishly." Proverbs 14:17.

Sister Maxine Surbey

**MEET**

"And the LORD God said, It is not good that the man should be alone; I will make him a help meet for him." Gen. 2:18.

"...ye shall pass over armed before your brethren the children of Israel, all that are meet for the war." Deut. 3:18b.

"...that they should repent and turn to God, and do works meet for repentance." Acts 26:20b.

"Giving thanks unto the father, which hath made us meet to be partakers of the inheritance of the saints in light." Col. 1:12.

"If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work." II Tim. 2:21.

"Meet; adjective; precisely adapted to a particular situation, need, or circumstance; very proper; fit." Webster's New Collegiate Dictionary 1973.

When a carpenter sets about to build a set of kitchen cabinets, his desire is to make them precisely adapted to the space they will fit in and to the function that the user has in mind. Time will be spent with the soon-to-be user to understand their needs and desires. Also a careful measurement of the space they will occupy is made and then plans are made accordingly. The carpenter then precisely adapts each piece to fit with other pieces according to the plan to make the finished product. He straightens bent and crooked boards and smooths the rough places. He adds a protective coating to prevent damage from dirt and water. Sometimes the carpenter finds material that is too far bent or twisted to be good for anything but firewood and rejects it. The more precise the cabinets, the less shimming, adjusting and rebuilding that is required. The carpenter has made the cabinets meet for the space and for the user.

Of course the best carpenter I know is Jesus and we are the boards. Unlike boards made from trees, we can choose whether or not we will allow the carpenter to straighten and precisely adapt us.

God made Eve precisely adapted to help Adam. She did not know how to be that way, God simply made her that way. It did not take her long to discover that she could also be unfit for her purpose when she disobeyed God's word. When we disobey God's

word we not only separate ourselves from God, but make ourselves unfit for the purposes for which God has designed us. What purpose has God designed us for? To glorify and praise Him, be a mate, a parent, a warrior, a child, plus very specific purposes for each one of us.

Specifically, what Paul was speaking of needing purging in II Timothy is striving about words, profane and vain babblings and foolish and unlearned questions in which people oppose themselves. If we read God's word, pray and learn, we can judge ourselves and repent or purge ourselves of things that separate us from Him. He then can make us precisely adapted to the purpose He has for our lives.

May we be meet help for our mate.

May we be meet for war not laying aside the armor God has prepared for us.

May we do works meet for repentance and be prepared unto every good work.

God's peace,  
Brother Tim Scofield

## THE WOMAN

I was not God's creative assistant when He was making Adam and Eve, but I know one or two things that could have happened when He was busy in His factory manufacturing them. I know that He first created man — Adam. The man after being made, looked around and around. He turned to East, South, West and finally North. All he saw was that God had made every living thing in pairs: male and female. Adam looked at himself maybe in despair, fear and astonishment. He then realized that he was the odd one out. He began to suffer from mental disturbance, illness and torture. He ended up suffering from the most dangerous and contagious disease called loneliness. He realized that there was something strange missing in his body system.

Courageously, Adam turned to God, the Creator and said, "God,



don't you realize I need a skirt-wearer for company? I don't understand why you have made other creatures in pairs and you have left me alone." Adam never gave up. He continued probably in prayer and said, "O God, the Creator of all things. I need someone who's fearfully and wonderfully made. The person should have soft and longer hair than mine. Beautiful and good looking. Might she be made the opposite of me. The voice should be soft and good to listen to. Amen."

God heard the prayer and supplication made by Adam. He then reasoned again and again. When He was satisfied and convinced with Adam's request He said to himself, Genesis 2:18 "...It is not good that the man should be alone; I will make him an help meet for him." He realized that Adam was in torments of missing the best and a good thing in his life. God then agreed with the wise man in the world who recorded in the book of Proverbs 18:22 that, "Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord."

Without hesitating, God looked around for spare parts to create a skirt-wearer to keep man company and cure his loneliness. That is why he said in the book of Genesis 2:24, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." To understand it better, let me say that God created Adam from mud. Since there was no rain when Adam asked for a skirt-wearer, He gave Adam sleeping pills and the guy went into deep sleep. When Adam was lost in sleep, the Great Physician came and carried out a miraculous operation. He carefully subtracted a rib from Adam and used that spare part to create a skirt-wearer. He laid her beside Adam and went away.

When Adam woke from sleep he was overjoyed. He was confused in the mixture of laughter, smiles, joy and happiness. He was satisfied with what God made for him. Adam turned to God and said, "Thank you, God. For sure you have given me exactly what I wanted. Among all the creatures you made, this is the best." Adam posed for sometime and he felt warm blood flowing gently into his pulmonary veins and arteries. He saw that the skirt-wearer was so beautiful. He was very much excited in his heart and he wondered what to do with this person. His mind became liquid

and the blood turned into hot water. At last he managed to say, "This is now bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of man." Genesis 2:23. Just when Adam's blood started turning red again, he kissed the woman and told her, "From now you are my wife." Ever since, the creature called man has never been the same. His brain turned into that of a semi-literate he-goat and so he has remained.

God, after hearing the comments made by Adam, opened his mouth and spake:

"When I created the heavens and the earth, I spoke them into being. When I created man I formed him and breathed life into his nostrils. But you, woman, I fashioned you, after I breathed the breath of life, into man because your nostrils are too delicate. I allowed a deep sleep to come over Adam, so I could patiently and perfectly fashion you."

"Man was put to sleep so that he couldn't interfere with the creativity. From one bone I fashioned you. I chose the bone that protects man's life. I chose the rib, which protects his heart and lungs and support him, as you are meant to do."

"Around his one bone I shaped you; I modeled you; I created you perfectly and beautifully. Your characteristics are as the rib, strong yet delicate and fragile. You provide protection for the most delicate organ in man, his heart. His heart is the center of his being; his lungs hold the breath of life. The rib cage will allow itself to be broken before it will allow damage to the heart."

"Woman, support man as the rib cage supports the body. You were not taken from his feet, to be under him, nor were you taken from his head, to be above him - you were taken from his side, to stand beside him and be held close to his side."

"Nevertheless, you are my perfect angel. You are my beautiful little girl. You have grown to be a splendid woman of excellence.

"And my eyes fill when I see the virtue in your heart. Your eyes - don't change them. Your lips - how lovely when they part in prayer. Your nose so perfect in form, your hands so gentle to touch. I've caressed your face in your deepest sleep; I've held your heart close to mine. Of all that lives and breathes, you, you are the most like me."

"Adam walked with me in the cool of the day. And and yet he was lonely. He could not see me or touch me. He could only feel me. So everything I wanted Adam to share and experience with me, I fashioned in you: my holiness, my strength, my purity, my love my protection and support. You are special because you are an extension of me. Man represents my image - woman my emotions. Together, you represent the totality of God."

"So man - treat woman well. Love her, respect her for she is fragile. In hurting her, you hurt me. What you do to her, you do to me. In crushing her you only damage your own heart, the heart of your Father and the heart of her Father. Always read my



Word: Ephesians 5:21-24."

"Woman, I say again, support man. In humility, show him the power of emotion I have given you. In gentle quietness show your strength. In love, show him that you are the rib that protects his inner self."

Brother James A. Musumba  
Box 658  
Kapenguria, Kenya, Africa

Editor's note: The writer has presented the creation of Adam and Eve in quite imaginative and speculative terms. However the events happened, the message remains the same.

## THE BAD BOY

The last sound he heard for a long time was the hollow bang of the prison cell door behind him. The cell block was noisy, but he didn't hear it. He was immersed in his past: the events that had put him here. What a fool he had been.

He never listened to his parents. His dad was a lawyer and provided a good living for them, and as much time with them as possible. If anything was to blame it was his lack of nothing, as well as his own willfulness. He was twelve when he started shoplifting. He began filching from the liquor cabinet. He stole his first car at age fifteen. He was quick and smart and did not get caught. Until now. The law of averages had finally won out.

He lay down on the hard, narrow bunk. The gray-painted walls reeked of urine. The toilet in the corner afforded no privacy. Everything had that stark, empty institutional look. He craved tobacco but had been told tersely, "Not in this part of the jail." He would face the judge tomorrow. One thing he knew: he never should have pulled that gun on the policeman.

His ears rang. Voices from the past, muffled and barely audible, and fuzzy images danced around in his head. He had tried to call his dad, but there had been no answer at home. He wanted his father to stand with him before the judge. Dad always tried to

understand. After many hours of listening to the sounds of the men in the other cells and trying to focus his mind on his predicament, he drifted uneasily off to sleep.

He was awakened by the same hollow sound of the cell door. Breakfast was delivered, consisting of tasteless gruel. He looked at his food with contempt and rejected the full tray. He was allowed to call home again. This time he was able to talk with his mother awhile. "Your father is not at home, but he knows all about you and will do what he can. He will send one of his associates to represent you." His mother was upset, but in control and expressed her concern for her wayward son. He went back to his cell, spurning many more offers for conversation, and huddled in his bunk. "If my dad were here, he would set everything straight," he thought to himself...

The guards came early that afternoon. He had made himself presentable and got ready the best he could for his turn before the judge. The echo of their feet in the hollow hallway was overpowering. As he walked toward the courtroom he realized he was sorry for what he had done, but mostly because he had been caught. It would take more than a vacation in jail to change him. His only real regret, aside from feeling sorry for himself, was the fact that some inexperienced hick lawyer would be taking his case.

He was seated on the front bench on the right. Over on the left sat the district attorney and his associates. Behind him, coming up the aisle was a nervous-looking young man in a three-piece suit. "He must be my lawyer, he looks like the biggest nerd in the room," thought the young man. But nothing prepared him for the entrance of the judge. "All rise. The court is now in session. The Honorable Clifton George, Senior presiding." Before he knew it, seated before young Cliff George was none other than his own father.

The young man's first thought was a freezing terror. Then he smiled. "Dad came through for me after all," he thought, leaning back in his seat. His lawyer spoke, introducing himself, but Cliff did not hear him or respond. His eyes were locked on his father. His lawyer spoke to him again but was ignored. The next few

moments several people tried to get his attention. The judge finally spoke. "Clifton George, Junior, you have been charged with felony vehicle theft, resisting arrest, and the use of a handgun in the act of committing a felony. How do you plead?" The young lawyer quickly spoke. "Your Honor, my client and I have not had time to confer."

"That's alright Your Honor, I'm pleading not guilty," Cliff smiled, standing up quickly. The lawyer looked embarrassed.

"Would Mr. George and his counsel please approach the bench?" The judge sat soberly. Cliff's eyes fell as he rose, sensing that his father was very upset.

"This is not a trial, but a hearing to determine a need for a jury trial. If you plead not guilty, you will be bond over for trial, probably in about a month. We will determine whether or not to allow bail, and set the amount. If you plead guilty you will be sentenced this afternoon. Now, I would like to speak to the defendant privately, Counselor, if you do not mind."

The lawyer stepped back, nearly tripping over his client. Clifton George, Senior, looked down over the huge oak desk at his namesake, Clifton George, Junior.

"I wanted to surprise you, son, to show you I had finally achieved what I always wanted in life. But this morning they told me you were here. What a terrible thing to be faced with on a person's first day on the bench: to sentence his own son. They said I could give your case to someone else, but I declined. I did not want to get off to a bad start."

"You will go easy on me, won't you, Dad?"

"Son, I must be impartial. Up until today you were my son and I was your father. Today, I sit before you as your Judge."

"...And the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Rev. 20:12.

Note: Some would say God will be easier on me. I did not pull a gun or steal a car. But the Bible says, "For all have sinned, and



come short of the glory of God;" Romans 3:23. Being raised in the church does not excuse you. You must repent, and accept Jesus Christ as your Savior, be baptized in obedience to God's Word, and follow Him daily.

Brother Lynn H. Miller  
70 Round Barn Road  
Newmanstown, PA 17073

## **BIBLE STORIES**

### **A VISIT IN THE NIGHT**

Nicodemus was a ruler of the Jews, a member of the Sanhedrin which was their highest council. He was a good man and when he heard of the miracles that Jesus did he decided to go and have a talk with One who most certainly was a man of God. Many of the rulers didn't like Jesus so Nicodemus decided to go to see Jesus at night when no one would see them.

When Nicodemus found Jesus he said, "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him."

Jesus answered, "Except a man be born again, he cannot see the kingdom of God."

Nicodemus must have looked puzzled for he said, "How can a man be born when he is old?"

Jesus wasn't talking about the birth of a baby but about what happened to the heart of a person when the Holy Spirit comes into it. The change is so complete it's like being born again. Jesus explained that we can't see the wind but we can hear the sound of it. So it is with those that are born of the Spirit. We can't see the Spirit but we can see the way people act. If we are led by the good Spirit we will be kind and true and gentle, loving good and hating evil. Even though Nicodemus was a ruler and teacher he did not understand this and needed to be taught. Everyone can learn from the simple teaching of Jesus. Jesus wants you to come to Him and learn of Him. He can change you into a good person who

will always want to do what is right.

What did Nicodemus do for Jesus? (John 7:50-51 and John 19:39-42)

Brother Rudy Cover

## THE GOD WHO SEES

Of all the names given in the Bible for God, one of my favorites is El Roi...the God who sees. It's a compassionate name...describing our God as One who cares enough to watch over our every concern. I was reminded of this when I heard this wonderful and true story.

In the 1930's, Stalin ordered a purge of all Bibles and all believers. This order was carried out with a vengeance. Thousands of Bibles were confiscated and multitudes of believers were sent to prison camps where most died for being enemies of the state.

Sixty years later...in 1994...a missionary team was sent to this city. Not long after they arrived, they learned about the existence of a warehouse outside of town. In this store-house were thousands of confiscated Bibles that had been hidden since Stalin's day...approximately sixty years earlier.

After much prayer by the team, one member finally got up the courage to go to the warehouse and ask the officials if the Bibles were still there. Sure enough they were. Then he asked if the Bibles could be removed and distributed again to the people of Stavropol. To his surprise, the answer was, "Yes". The very next day the missionary team returned with a truck and several Russian workers hired to load the Bibles.

One of the helpers was a young man - a skeptical, hostile, agnostic, collegian who had come only to collect the day's wages. As they were loading the Bibles, they noticed the young man had disappeared. He had slipped away, hoping to quietly take a Bible himself.

Instead of discreetly pilfering a Bible and hiding it away, they found the young man sitting next to the Bibles...slumped down

and openly weeping. You see...when he picked up one of the books, the God who sees had a big surprise planned for him.

The inside page of the Bible was marked by the owner, in her own handwriting, a young woman had inscribed her name. It belonged to someone he knew...a God-fearing woman who was persecuted for her faith.

And that's what caused him to weep aloud...out of the thousands of Bibles still left in that warehouse, the one he picked up just happened to be the one that belonged to his grandmother. He knew his grandmother had faithfully prayed for him...and to be holding her Bible was overwhelming to this young man. In the coming weeks and months, it would radically transform his life.

Well, only the God who sees, El Roi, could have orchestrated this fantastic sequence of events! And the same God who saw this young man, who saw his grandmother's Bible, sees you right now.

My friend...rest in this assurance today...God is watching over you with His loving eyes...and you can entrust all of your concerns, big and small, into His care.

Selected by Sister Mary E. Stump

## **GOING BEYOND BEING MEN PLEASERS**

"As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Galatians 1:9-12.

"Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God:" Colossians 3:22.

One of the sayings popular for several years now is that "we



must go with the flow." Out of this came the teaching of "unity in diversity." This teaching, in effect, says that we are to be men pleasers.

There is a definite need to recognize differences among us. Being a Christian does not mean that we will all drive the same name or model of vehicle. In fact, some may choose not to drive a motorized vehicle. The color of the brethren's suits and the sister's dresses will vary according to taste and conviction. We could name many other differences due to personal preference. The Bible does not leave room for differences when it comes to the gospel.

One of the reasons some desire to be men pleasers is a desire for position. Unfortunately, all too often a call to leadership in the church is a popularity contest rather than an examination of the spiritual qualifications of the individuals being considered.

Along the same lines, an individual may desire to be men pleasers in order to gain popularity. Very few desire to be known as an outsider. There is in most human natures a desire to be a part of a group and to be accepted as an equal. It is not easy to take the attitude of the Apostle Paul when he asked, "For do I now persuade men, or God? or do I now seek to please men?"

We can not be prudent and be men pleasers. There are two definitions for this word. "Exercising sound judgement in practical matters" and "cautious in conduct; sensible; not rash." A desire to be prudent will often cause others to label such a one as a prude. "One who is overly modest or proper in behavior." Being prudent is like being humble. It is hard to do without destroying your witness in the area you wish to display it. Yet it is a very serious matter. The Apostle Paul warns us, "But if I yet pleased men, I should not be the servant of Christ."

While the verse from the book of Colossians refers to being a servant of a man, it also holds serious spiritual truths, in our humble opinion. The servant is told to obey in all things his masters according to the flesh. While we are not servants (slaves) in our society we should be careful not to have a rebellious spirit towards those for whom we work. It is even more important that we not have a rebellious spirit towards our Master, the Lord Jesus Christ.

We believe it is also important that we not have a rebellious spirit towards the assembly of believers. There may be times when we have to disagree with a decision of a local congregation or our denomination. But the disagreement should never be in a spirit of self righteousness.

A servant is not to obey with eyeservice, as menpleasers. In other words he is not to obey merely to gain prominence in the eyes of his master. He is to obey in singleness of heart. He is to obey because he really wants to do so. The reason some individuals have such a hard time doing what is pleasing to their Lord is because they have never had a true change of heart.

We must also recognize the struggle we have with the flesh. Some individuals try to live good lives to gain favor with God. This is contrary to the true Gospel. There is a need to strive for perfection. When we do this in our own power we are doomed for failure.

The servant is to obey because of his fear of God. Many teach that we are not to fear God, only love and trust Him. If fearing God is a factor in obeying human masters, how much more so should it be in obeying our Heavenly Father?

We can be men pleasers and gain position and popularity. But we will lose the approval of God. Let us be prudent in all that we say and do.

Brother James M. Hite  
816 E. Birch St.  
Palmyra, PA 17078-2704

### **NONE OF SELF AND ALL OF THEE**

It all began in a garden, so long ago,  
When our Savior knelt with heart full of woe,  
As He cried to His Father, in pain and distress-  
If only He wouldn't have to face this test!

The test of His obedience, test of His love;  
To be separated from His Father above!

Upon Him would be placed the sins of All;  
The sins of each one, because of the Fall!

Oh! But the sins-what were they in comparison  
To His Father turning His back upon Him!  
In agony Christ sweated great drops of blood;  
"Not my will, but Thine" He prayed to our God.

When the soldiers then came, they led Him to trial;  
He faced false accusations without one denial.  
They threw Him in prison to wait out the night;  
Then took Him to Pilate, in early morning light.

Although in Jesus, Pilate found no wrong;  
He eventually gave in to the shouting throng.  
Pilate sent Christ to be beaten to the point of death,  
Causing weakness and shock, burning pain with each breath.

Treating the King of Kings with mocking and scorn;  
The soldiers then plaited a cruel crown of thorn.  
They put a purple robe on Him, as royalty wore,  
A reed "scepter" in His hand-to mock Him the more.

They bowed the knee before Him in feign adoration-  
"Hail, King of the Jews!" came their vile exclamation.  
Then they spit upon Him to show their utter disdain;  
With the reed struck His crowned head to bring yet more pain.

The heavy beam cross on Christ's poor back they lay,  
To carry to Calvary, all the long way.  
But in such a weak state, He fell beneath the load-  
They found another to carry His cross up the road.



Then they nailed Him upon the cruel rugged tree;  
Through His hands and His feet, for you and for me!  
Christ's gentle, loving hands with their healing touch  
Were held out to the world, He loved us so much!

"Father forgive them, for they know not what they do"-  
His prayer for the soldiers, for you and me too!  
His eyes full of such tenderness and compassion;  
For all those who treat His great love with rejection.

But all they had done, to them was not yet enough,  
For many mocked and scorned Him with words harsh and  
rough.

They laughed that He could save others, but then not Himself-  
Who cared that He was dying for their spiritual health!!

Then His Father in heaven had to turn from Him-  
Because God just cannot bear to look upon sin!  
"My God, My God, why hast Thou forsaken me?!"  
With heart-breaking pain, from our Lord came this plea.

Jesus' life blood flowed down from His head, His hands and  
feet;

Blood that was needed to make the sacrifice complete.  
For only His blood can wash away all our sin;  
The giving of His life to make us pure within.

"Father, into Thy hands I commend my spirit",  
Jesus whispered, then died, receiving no merit.  
His spirit descended into fiery hell-  
Separated from God, a pain words cannot tell!!

For three long days He stayed in that place,

With not even one glimpse of His Father's dear face!  
Jesus went through this all, instead of you and I,  
Because it was us-not Him-who sinned and must die.

If Jesus had not come, but just left us to die,  
It would be of no use, no matter how we try  
To save ourselves from being Eternally Lost  
For without Jesus, Eternal Death is the cost!

The story didn't end in the cold and gray tomb;  
For Jesus came to save us from eternal doom!  
Then He arose from the grave-over death victorious;  
Soon ascended to God-in heaven fair and glorious!

Each of us have sinned, of that there's no denying;  
But we Cannot save ourselves-for all the trying!!  
For this God came to earth through Jesus the Son;  
He lived righteous and without sin, not even One!

Thus He became the Atonement for all our sin;  
If we accept His gift, then trust and live in Him.  
Oh won't you receive the full plan of Salvation-  
That brings forgiveness of sins to All in Each Nation!!

-Sister Lori Marks  
24615 HWY 50  
McClave, CO 81057

## **RESCUE THE PERISHING**

From the Brethren Hymn Book: #224

"He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings."  
Psalm 40:2.

Though they are slighting Him, Still He is waiting,  
Waiting the penitent child to receive;  
Plead with them earnestly, plead with them gently,  
He will forgive if they only believe.

-Fanny J. Crosby

Jesus loved the souls of men. John 20:21 says, "as my Father hath sent me, even so send I you." If we, then, are born of God, we will have the compassion for souls that Jesus did. How well did Fanny Crosby understand that love of man! This hymn so well typifies her zeal for souls. A church that is on fire for God will indeed have compassion for the souls of men, and will want to do all it can to rescue the perishing.

Today, many church members, though of robust health, have little concern for others. They spend all of their time in earning a livelihood or in pursuit of play and very little time in spiritual things. If we love the Lord and want to do His will, we will have a love for the lost.

Down in the human heart, Crushed by the tempter,  
Feelings lie buried that grace can restore;  
Touched by a loving heart, Wakened by kindness,  
Chords that are broken will vibrate once more.

Someone very close to you needs God in their life. You love them enough to do what is necessary to see them through. Peter Miller, over two centuries ago, walked eighty miles to plead for the life of a despicable character, his enemy. If one would do that for an enemy, what about those who are close to us?

Brother Lynn H. Miller  
70 Round Barn Road  
Newmanstown, PA 17087

## OBITUARY

JACOB C. NESS

Bro. Jacob C. Ness was born November 22, 1928, in Springfield Township, near York, Pennsylvania, the son of John and Mabel



(Myers) Ness. He went to his heavenly reward on March 27, 2001, at the age of 72 years and 4 months. Early in life he accepted the Lord, was baptized and became a member of the Shrewsbury Congregation. He was faithful to his Lord and the Church.

He served two years in 1-W service in Philadelphia from November 1953 to November 1955. On June 26, 1954, he was united in marriage to Fern Fahnstock. They celebrated their forty-sixth wedding anniversary in 2000.

He was a Sunday School teacher before being installed in the ministry March 17, 1958, and ordained an Elder in 1965.

To this union were born two children, Sharon (Ness) Lehigh and Duane A. Ness.

For forty-one years he was employed with Sears. Jacob served as a trustee of the Mt. Hope Dunkard Brethren Home since 1968 and was on the Board of Directors of the Brethren Encyclopedia.

He is survived by his wife Fern Ness, a daughter, Sharon (Bob) Lehigh, a son, Duane (Tina) Ness and three grandchildren, nieces, nephews, cousins, the church family and many friends.

Services were held March 30, 2001, at 2:00 P.M. in the Shrewsbury Dunkard Brethren Church. Officiating ministers were: Elders Marlin Marks, Ray Stuber and Robert Lehigh. Burial was in the church cemetery.

We would like to thank you for your prayers, flowers, cards and phone calls. God bless you for your love and sharing your expressions of sympathy during our time of sorrow.

The Family of Jacob C. Ness

JOHN F. RUSCHHAUPT

Brother John F. Ruschhaupt, 88 of Grandview, Missouri went to be with the Lord on May 30, 2001. Services were held on June 1, 2001. He was born January 3, 1913 in Dundee, Texas. He was married to Lola Root on February 14, 1946. He was baptized into the Dunkard Brethren Church in 1949 and was installed into the office of deacon in 1955.

He is survived by one son, Roy and his wife Ruby, of Kansas

City, Missouri and one daughter, Thetis of the home. He was preceded in death by his wife Lola in 1994. One brother and two sisters also preceded him in death.

Brother John faithfully carried out his duties in the church for many years. In the last few years he had many health problems and was in a nursing home the last few months. Brother John will be sadly missed by his family and friends.

#### JOSHUA NOECKER

Joshua Daniel Noecker was born November 20, 1982, in Lebanon, Pennsylvania. He was a dearly loved son of Daniel and Marie Noecker, Jr.

He died February 10, 2001, from injuries suffered in an automobile accident. He was 18 years, 2 months and 20 days.

He is survived by two brothers, Joseph D. and Jordan D., both at home, and two sisters, Katie E. Noecker, at home and Amanda M. (Noecker) Alspaugh, Myerstown, Pennsylvania.

Also surviving are his paternal grandparents Daniel and Dorothy Noecker, Sr., Bethel, Pennsylvania his maternal grandmother, Esther (Wolfe) Kutz, Pine Grove, Pennsylvania, and a paternal great grandmother, Verna Fidler, Auburn, Pennsylvania.

He was a senior at Bethel Dunkard Brethren School. He had been employed as a cook at Blue Mountain Country Kitchen and more recently as a warehouse picker at Dutch Valley Foods, Myerstown, Pennsylvania.

He gave his heart to the Lord at the tender age of ten. He was a friend to all in the community; children, teenagers and adults. He will be missed greatly.

Services were held on February 15, 2001, at 10:30 A.M. at Bethel Dunkard Brethren Church. Officiating ministers were Bro. David Aungst and Bro. Keith Snyder. He was the first one laid to rest in the church cemetery.

We would like to thank all of the brethren and sisters for the love and support you have shown and continue to show to our family through the loss of our dear son, Josh. Thank you for all of

the flowers, cards, phone calls and prayers. The love and sympathy shown have touched our hearts during this time of sorrow.

Brother Daniel and Sister Marie Noecker and family

## **MARRIAGE**

### **STITELY-JONES**

Karla Stitely, daughter of Linda Stitely, and David Jones, son of Robert and Saundra Jones, were united in marriage on June 23, 2001. They are residing in State Line, Pennsylvania.

## **NEWS ITEMS**

### **MINISTERIAL LIST CHANGES**

Additions to the Ministerial List published in February 2001 issue of the Bible Monitor.

Jeff Aungst; RR 2 Box 320; Pine Grove, PA 17963; (570) 345-6211

Justin Beck; 480 Schubert Road; Bethel, PA 19507; (717) 933-5944

Verling Wolfe; 115 Club Road; Bethel, PA 19507; (717) 933-4246

### **NOTICE**

Checks for the African Mission Board should be made out to Mark Andrews, treasurer and sent to Phil Franklin, secretary.

Phil Franklin  
1520 Brannon Avenue  
Modesto, CA 95350-4606

### **TAPES**

Audio tapes of the 75th Anniversary of the Dunkard Brethren Church celebration at Plevna, Indiana, June 8-10, 2001, are available from Brother Paul Stump, 10340 North Diamond Mill Road, Englewood, OH 45322. The cost is \$8.00 postpaid for nine tapes.

### **PLEASANT HOME, CALIFORNIA**

The Lord willing, our revival meetings will be held July 8 through



July 15, 2001. Bro. Merle Sweitzer from Shrewsbury, Pennsylvania will be our evangelist. Evening services will start at 7:30 P.M. Sunday morning service starts at 9:30 A.M. Everyone is welcome to attend. Keep us in your prayers that seeds will fall on fertile ground and God will receive the glory.

Sister Carol Walker, Cor.

#### SHREWSBURY, PENNSYLVANIA

The Shrewsbury Congregation plans to host a carry-in dinner on the first Sunday of their Revival Meetings (July 29). After the meal, the Merle Sweitzer family will show their videos taken in Kenya, Africa. Plans are also being put into place for some activities for the young people after the video is shown. You are welcome to come and join us for the day!

Brother Robert Lehigh

#### SHREWSBURY, PENNSYLVANIA

We, the Shrewsbury Congregation are looking forward to our Revival Meetings. Lord willing, Bro. David Snyder from McClave, Colorado plans to be with us from July 29 through August 5. You are invited to come, pray, and enjoy the spiritual messages and fellowship with us. Let us praise the Lord together.

Sister Fern Ness, Cor.

#### THANK YOU

We want to thank all of you for the many congratulatory cards sent to us on our 50th wedding anniversary. We received over two hundred and fifty cards. Also for all who attended our open house. With the three hundred plus who attended and the many hours of time that our children and grandchildren put into it, made it a memorial milestone in our life.

We are thankful to the Lord for blessing us with a wonderful family, many friends and loved ones and happiness through these fifty years together. We wish His blessings and happiness to each of you as we serve Him together.

Thank you and may God bless you,  
Brother Paul and Sister Mary Stump

### LOST AND FOUND

There were several items left at the Maranatha Camp Grounds after Conference 2001. Items include ten coats, jackets, T-shirts, sweatshirts, one pair of nice tennis shoes (boys, black and white) and one new Bible Story Book purchased in the gift shop at Maranatha. If not claimed within six months they will be put in the box that goes to CAM.

Contact Jerry and Mary Sue Moss  
2475 240th  
Dallas Center, IA 50063  
515-992-3584  
e-mail mossjms@aol.com

### ADULT SUNDAY SCHOOL LESSONS FOR AUGUST 2001

August 5 - Pilgrimage Psalms - Psalm 43, Psalm 46.

1. This nation is experiencing more and more ungodliness, but what happens to the darkness when the light comes in, and how is that light dispensed?
2. We all want God to be our refuge and strength, especially if we are in trouble. How can being still, make this promise a reality?

August 12 - Pilgrimage Psalms - Psalm 48, Psalm 76.

1. When we worship and talk of the things of God, do we need to be more clear and specific when we share these things with the generation to come?
2. Who can stand in the sight of God when He is angry?

August 19 - Pilgrimage Psalms - Psalm 84, Psalm 87.

1. Explain Psalm 84:1-2. Can the restless spirit find peace anywhere else?
2. Why does the Lord love the gates of Zion more than the dwellings of Jacob, and when does the Lord count and

write up the people?

August 26 - Pilgrimage Psalm - Psalm 121, Psalm 122, Psalm 123.

1. What connection is there between looking to the hills and our help coming from the Lord?
2. Describe how God has preserved your going out and coming in.

### **YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR AUGUST 2001**

August 5 - The Phillipian Jailer - Acts 16:23-48.

1. How could Paul and Silas sing praises while under such difficult circumstances?
2. Explain in your own words, Paul's answer to the jailer's question about being saved.

August 12 - Naaman - II Kings 5:1-27, Luke 4:27.

1. Imagine yourself in the shoes of the little maid; do you think your faith would still be that strong?
2. Why do you think that Naaman was healed rather than one of the many lepers in Israel?

August 19 - Headship - I Cor. 11:1-15.

1. Explain headship. Where do you fit in this order?
2. What does long hair or short hair, covered or uncovered, have to do with headship?

August 26 - Almost Persuaded - Acts 26:1-29.

1. After hearing such a powerful testimony, and coming face to face with the truth, why was it so hard for him to believe?
2. Is "almost persuaded" enough?



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# BIBLE MONITOR

VOL. LXXIX

AUGUST 2001

NO. 8

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"For the faith once delivered unto the saints"

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OUR MOTTO: Scriptural in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## I KNOW THAT MY REDEEMER LIVES

I know that my Redeemer lives,  
What comfort this sweet sentence gives!  
He lives, he lives, who once was dead;  
He lives - my everliving Head.

He lives, to bless me with his love;  
He lives, to plead for me above;  
He lives, my hungry soul to feed;  
He lives, to help in time of need.

He lives, and grants me daily breath;  
He lives, and I shall conquer death;  
He lives, my mansion to prepare—  
He lives, to bring me safely there.

He lives - all glory to his name!  
He lives - my Jesus, still the same,  
O, the sweet joy this sentence gives.  
"I know that my Redeemer lives!"

-Samuel Medley



## GOD WANTS YOU TO SUCCEED

We are all looking for success. We want to succeed at many endeavors in our lives. There are many ways to measure and attain success.

We want to do well financially. For many people financial success is the true barometer of a successful life. There are other areas of success. It may be success in finding a life companion. Marriage for some is the pursuit and winning of a great prize. Success in educational attainments is another area of seeking for success. Success in recreational activities is a goal for many. They want to excel either on an individual basis or as part of a team. They will devote great physical effort to attaining that level of success. Others are looking for success in their careers. They want to climb to the top of the corporate ladder. They may sacrifice almost every other area of their lives and interests that they may impress those who control their destiny within the corporate world. Others seek success in the political world. That success is measured in the number of votes they receive or the highest office that they can occupy.

Others may be more interested in success in less public and material areas of life. They want to be successful in their private lives. They want to have a happy and rewarding marriage. They wish for an enduring love that will seek the best for each other. Parents want to successfully raise their children. They not only

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### THE BIBLE MONITOR

### AUGUST 2001

Published monthly by the Board of Publication of the Dunkard Brethren Church in the plant of Haines Printing Company.

**Postmaster:** Send address changes to Haines Printing Company, 14 E. Main St., North East, PA 16428.

**Terms:** Single subscription \$5.00 a year in advance.

Send all subscriptions and communications to the editor.

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want them to grow up to succeed in their physical and financial endeavors, but also as people.

Those seeking Spiritual success, may seek to be successful in other endeavors, but their main goal is to be successful in their Spiritual lives. Spiritual Success is not measured in dollars, position or fame. This success may have Heaven as its final destination, but its real focus is on pleasing God and being able to help others attain a similar success.

Often there is an impression that God puts obstacles in the way of a Christian's success. There is much talk about a struggle. Certainly there is an opposition supplied by the enemy of our souls. There are times of overcoming that are necessary in a successful Christian life. It is not God who wants us to fail; it is Satan. God wants us to succeed. Because He wants us to succeed, He has given us many helps.

The plan of salvation is the first help towards the Christian's success. Without the saving work of Jesus Christ being brought into our lives there is no hope of spiritual success. God has ordained that there is but one way to become one of His Spiritual children. This is a help for we do not need to wonder what way to follow. If there were many ways we would never be sure if we had chosen wisely. With that blood-bought-way before us we can understand that God paid a high price that we might be successful.

God has given to us many other helps that are available throughout our Christian journey. He has given to us several ordinances that serve as guidelines and helps along the way. He gives these physical reminders of great spiritual truths to us. These ordinances not only help us but because they require the participation of fellow believers, they are a help to many on the same journey.

The ordinance of the anointing service requires the call of the afflicted one and the response of at least two from the Church. This ordinance is for the physical as well as the spiritual good of the believer. God wants us to successfully meet the challenges of our physical need.

The prayer covering serves as a symbol of headship, modesty and devoted prayer life. The help of the covering is often to remind

those who wear it that there are places they do not belong. It helps them to be in the attitude of prayer. With the angels as their helpers, they are providing a witness to others of God's help along the way.

The Lovefeast service with ordinances of self-examination, feet washing, the Lord's Supper and the communion encourage us. These occasions are often mountain top experiences that help to hold us to the course and gives us the satisfaction of doing what would please the Lord. These services strengthen us individually and as a body.

God has provided help for us through the rules that the Church has implemented to carry out the ordinances and work that God has given her to do. He has given the body the encouragement to provide the guidelines that are needed to guard and to encourage the membership that they might be successful.

God has not called His people to failure but to success. We need to be wise enough to use the helps He has given us that we might truly be successful.

Might you truly be successful as you travel the Way He has set before you.

M.C.Cook

## THE ANOINTING

James 5:14-15, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he hath committed sins, they shall be forgiven him."

The anointing is a very effective, and little used, ministry of the church. It is not used in order to attract attention, as some people use it, as in a "Healing Service", but is a quiet and dignified carrying-out of God's blessings for His people. This writer, and his wife, have used it to great advantage. Do you have a chronic illness that is keeping you from serving God to the fullest? Call for the anointing. It is not just for terminal illnesses.



The anointing service is an ordinance of the church, that is, something that needs more than one believer to fulfill it. When illness demands it, the elders of the church are called to anoint the sick one. We cannot anoint ourselves. We need each other as Christians for fellowship and to carry out the ordinances. The ordinances consist of the anointing, the Lord's supper, feet-washing, the communion service, laying on of hands, the kiss of charity, and assembling together.

As Christians we often get haughty and think we do not need fellow-Christians to help us along, but this is false. Hebrews' 10:25 says, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." The importance of assembly, the ordinances, in particular the anointing (though all are important), is Biblical, and it sets those apart who partake of them. Let us be diligent to continue to keep the ordinances, so others see that we desire to follow Jesus.

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## **SAUL NARROWLY ESCAPES FROM DAMASCUS**

Acts 9:23-43

Saul continued preaching the new "Christian" doctrine just as convincingly as he preached the Jewish doctrine before his conversion. So the Jews of Damascus set a watch at all the city gates twenty-four hours a day in order that they might kill him when he left the city. Saul had friends. They informed him of the plot. So the followers of Jesus let him down over the wall in a basket somewhere in between the gates of the city! That was a very dramatic escape!

Saul made his way back to Jerusalem. I wonder if he stopped at the spot, where he had been struck by the bright light, and worshipped the Lord for a while. When he got to Jerusalem, no one trusted him. The Christians there did not believe the reports that surely filtered back from Damascus. But Barnabas (see Acts 4:36)

took Saul and introduced him to the apostles, and told of the experience Saul had on his trip to Damascus. After that, they accepted him (sort of tentatively, as we will see later), and Saul began preaching in the Name of Jesus.

It did not take long until there was another plot against Saul's life; this time by the Grecians. (It seems as if the Grecian Jewish Christians were troublemakers! It was their widows [the ones who became Christians] who were not being properly cared for in the daily ministration.) So Saul left Jerusalem for Caesarea, and then went back to his home town of Tarsus. The churches had rest from persecution — all because of the Lord arresting one man! Wow! What a difference one man can make.

**Further ministry by Peter.** Lydda is not far from Joppa, which is along the Mediterranean Coast. Peter healed Aeneas through the Name of Jesus Christ, which resulted in many at Lydda and Saron turning to the Lord.

Then Dorcas, who was a woman full of mercy and "doing for others," died. She had been "a disciple," which means she was a believer in Jesus. So two men were sent to fetch Peter from Lydda. Peter, upon hearing the nature of their request, went with them to Joppa. Note carefully, in both these instances, how Peter went about his business. He simply made a declarative statement in the Name of Jesus Christ. (In fact, there is no record of the Name of Jesus Christ being used in the case of Dorcas.) Aeneas was healed immediately, and Dorcas was raised up from the dead! After this, many from Joppa believed in the Lord!

Peter stayed for quite a long time in Joppa, making his home with Simon, a leather-worker.

**Summary Thought.** . . One character quality manifested here by Saul and Peter that really stands out is **persistence**: they continued spreading the Gospel in the face of opposition. Never give up on the Lord!

Respectfully Submitted,  
Brother Robert S. Lehigh

## HONESTY

My father told me, when a boy  
What'ere you do, do it right  
Don't ever slight or half do a thing,  
But do it with all your might.  
If what you're doing is not worth  
The time you've spent when done,  
Why bother with the thing at all  
For nothing have you won.

Don't fool away your time, my boy,  
On something that is no good,  
There's many other things you'll find  
Which you may do, and should.  
There's plenty to do in this world, my lad,  
For every hand to do.  
There's honest toil that brings a reward  
And peace and pleasure, too.

No matter what your task may be  
Or how you like the job,  
Just lend a hearty hand my boy,  
Do it as unto God.  
Be honest with the man for whom  
You work from day to day,  
And give to him the best you've got,  
Try hard to earn your pay.

Build up a reputation, boy,  
For honesty and right,  
And always be trustworthy,  
Your task don't ever slight.



You'll find it pays to be a man  
And always do the right,  
Your hands while stained with grimy toil  
Are always clean and bright.

Aim high above the dollar, boy,  
For when the truth is told,  
An honest heart in the sight of God  
Is precious to behold.

-H. A. Daum

Selected by Brother Tim Scofield

### **O LORD REVIVE YOUR WORK**

"O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." Habakkuk 3:2.

We hear much about the need of individual Christians to defend and propagate the work of the Lord. We also hear of the need of churches to do the same. There is truth in these ideas. Unfortunately, we fear methods are sometimes used that are no more than humanistic efforts. When we forget that it is the Lord's Work we are like the sincere individual who dives in to save a drowning victim only to realize that they themselves cannot swim!

When we really hear what the Lord has said on different matters we will respond in the right manner. There are those who claim that they have been given the grand privilege to hear God speak in a special way. The reason there are so many different groups and denominations is because an individual usually has claimed to hear the voice of God. How are we to determine which individual or group is really following the voice of God? This is a difficult question and we do not claim to have a complete answer. But we do believe we have been given some guidelines.

When Habakkuk heard the speech of God he was afraid. First of all he was afraid in the sense of complete awe and wonder, we

believe. It is good to try to decide who is getting the Glory in differing groups. While we will leave the final judgment in the hand of God, we are caused to wonder. Is God receiving Glory when there is much noise and emotion but little evidence of Scriptural obedience in matters of dress? In other gatherings the opposite extreme is found, comparable silence and order but again with little evidence of Scriptural submission in matters of dress. There are those who say God does not look on the outward appearance. This may be true to an extent. But why does the Bible speak of modesty if it is not needed? Have many former and even present professing plain groups lost their fear of God as to their manner of dress?

The second reason we believe Habakkuk was afraid was because the message God gave him. It was not a pleasant message. It was one that was almost certain to bring bad feelings and rejection by his fellow Israelites. Are we aware that the work of the Lord is very seldom in agreement with popular thought? All too often we want to tell the Lord how He should be doing things through us instead of listening for His voice. We seem to be certain that the majority cannot ever be wrong. Very few individuals want to be loners. Peer pressure is very great no matter what your age may be, but it is especially powerful on our younger brothers and sisters.

Habakkuk asked God to revive His work in the midst of the years. While sin has always been a problem since the time of Adam and Eve, it seems the respect for God in so called "Christian" nations has declined as the years progressed from their founding. Has it also declined in the churches? Disrespect for God's Holy Word, in our mind, is disrespect for God Himself. When we ask God to revive His work we are really asking God to revive us. For while God does not need us to complete His will, He does use mortal beings.

Habakkuk not only asks God to revive His work but to make it known. When we make church decisions, do we really seek to know the mind of God in the matters? Do we pray and search the Scriptures before making decisions? I believe the answer is usu-

ally in the affirmative. When we pray are we truly seeking the will of God or have we already decided what God's answer is going to be? When we search the Scriptures are we truly looking for God's wisdom or have we already made up our mind and are only soothing our conscience by our own interpretation?

It is no wonder that Habakkuk asked God "in wrath remember mercy." We are persuaded that many church decisions and actions deserve the wrath of God. This is also true of our own life. Thank God for His mercy! In His mercy He will revive His work. He will bring something good out of humanistic efforts many times.

Like Habakkuk, we take no pleasure in such writings as we have presented for the Bible Monitor to consider. We hope that we stand with God in **HIS WORK**.

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## LOYALTY

Sermon by B. E. Kesler at Goshen, Indiana, February 12, 1941

Text: II Thess. 2:15, 3:6

1. Gratulations. The Apostle takes occasion to express his gratefulness for the faith, charity, and sanctification of his Thessalonian brethren which they had obtained through the gospel he preached to them. Like all true ministers, he was grateful for the spiritual attainments of those Christians at Thessalonica, and because of this he was "Bound to give thanks to God always for them, as it was meet, because their faith grew exceedingly, and the charity of every one toward each other abounded, and because God had from the beginning chosen them to salvation through sanctification of the Spirit and belief of the truth. Whereunto God had called them by the gospel as he preached it to them, to the obtaining of the glory of our Lord Jesus Christ." (Ch. 1:3; 2:13-14.)

2. Traditions, doctrines principles, and teachings, or customs transmitted or handed down from one generation to another. So-



cially, from father to son. Ecclesiastically, from Christians of one age to those of the next following. All the gospel for the first twenty or more years was so transmitted. Or from the time it was first spoken until the apostles began to commit it to writing. The Apostle Paul seemed to be the first to begin to transcribe the gospel message. Without perhaps being aware of it, he was beginning to make a book, the New Testament, for all ages to come. And he assures us he got the gospel by revelation from Jesus Christ. (Gal. 1:11-12.)

(a) Traditions may be spurious or orthodox. Spurious traditions are such as originate in the mind of men, having no scriptural foundation or precedent, as "washing of cups, pots, brazen vessels, and tables," and if a son should say "it is corbon" by which a father might be "profited by him," he is no longer to be helpful in the home or family. Sprinkling and pouring for baptism, fall under this head. And single backward baptism may be so considered.

(b) Orthodox traditions are such as are founded on clearly implied teaching of the scriptures, though not specifically stated. Sunday schools, prayer meetings, missions, and other systematic methods of carrying on the work of the church, not forbidden in the scriptures, may be classed under this head.

3. Autonomy. Autonomy means self-government, or democracy. "Government of the people, by the people, and for the people." The church has been given the authority of self-government. This government, when rightly applied and executed results in the most beautiful and harmonious regulation of human life and conduct known to mankind. And as applied to the church in the development of the most beautiful and noblest experiences of Christian living and godliness. To Peter, Jesus said, "I give unto thee the keys of the kingdom. Whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven." And to the apostolic band he said, "Whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven."

Again when he breathed on them and said, "receive ye the

Holy Ghost," he said, "whose soever sins ye remit they are remitted unto them and whose soever sins ye retain, they are retained." (Matt. 16:19; 18:18; Jno. 20:23.) And Paul says in the language of our text, "Now we command you in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly and not after the traditions ye received of us." So the church is scripturally authorized and even commanded to administer Bible discipline, when necessary. Church discipline may be faulty, but Bible discipline is faultless, being based on Bible teaching.

4. Nonconformity. Nonconformity as here used, means not conformed to the world nor affiliated therewith. Christians are to be a separate people from the world in their modes of life and conduct. "They are not of the world," but are the spiritual children of God, and are supposed to "Walk as children of God."

(a) This nonconformity forbids Christians to affiliate with Secret Societies. That secret societies do some good is not denied, but there is no good found in them that may not be found in the church, and more. They are selfish in the dispensation of charity. Real objects of charity, those who really need charity, cannot obtain membership in a secret society. The old, the maimed, the halt, the blind are not allowed to join a lodge. The charity dispensed by them is in fulfilment of a moral obligation, a moral contract, by which they are morally bound by oath to assist members of their fraternity when in need. A business contract or agreement. Not so with real charity. Real charity is not confined to one's own selfish group, but helps where help is needed regardless of social or ecclesiastical relationship. Besides the "Lodge" meets you at the door with an obligation no Christian can take - an oath that you "will conceal and never reveal" the internal workings and ludicrous performances carried on in the lodge.

Associations whose purpose and aim is the good of mankind generally, do not hide themselves behind barred doors and screened windows; their works are open to the public. Not so the lodge. A minister once on being asked if he believed Jesus or any of the apostles belonged to a secret society said, "I believe sir, Paul was a Mason." What makes you believe Paul was a Mason?



"Because of what the scriptures teach sir." What scriptures teach Paul was a Mason? "I can't tell you sir, unless you were a Mason." Jesus said "Go into all the world and preach the gospel to every creature," and my church expects me to preach the gospel to all men, but it seems your hands are bound and your tongue is tied so that you cannot preach the gospel to a man unless he is a Mason.

Thus we see the lodge ties the minister's tongue so he can not preach the whole gospel only to his own little selfish group. Jesus said, "There is nothing covered, that shall not be revealed; and hid that shall not be known." And again, "Neither was anything kept secret but that it should come abroad." Again Jesus said, "I spake openly to the world,...and in secret have I said nothing." And "If they shall say, behold he is in the secret chamber, believe it not." In many lodge rituals the name of Jesus is not found; and only name by which we must be saved is excluded. (Matt. 10:26; Mark 4:22, Jno. 18:20; Matt. 24:26.)

(b) Going to Law. Christians are forbidden to go to law one with another. This is another way they are to be separate from the world. Jesus said, "If thy brother trespass against thee go and tell him his fault between thee and him alone, if he shall hear thee thou hast gained thy brother. But if he fail to hear thee, then take with thee one or two more, if he fail to hear them tell it to the church, and if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Which means excommunication. Jesus places church troubles in the hands of the church for settlement. Paul teaches the same. Hear him, "Brother goeth to law with brother, and that before the unbelievers...There is utterly a fault among you, because ye go to law one with another...Ye do wrong and defraud and that your brethren." Thus Christians are forbidden to go to law one with another. (Matt. 18:15-17; I Cor. 6:6-8.)

(c) Swearing. Subscribing to the civil oath is giving testimony or in signing legal documents is in violation of scripture teaching. Besides if one's yea, yea and nay, nay can not be relied upon, he is not trustworthy on oath. If his simple affirmation or denial can not be relied upon, his oath is not to be trusted. Jesus said, "Swear not at all, neither by Jerusalem, for it is the city of the great king.



Neither shalt thou swear by thy head, for thou canst not make one hair white or black." (Matt. 5:34-37.) And James said, "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath." (Jas. 5:12.) From this it is seen the Christian who subscribes to the civil oath, does so in violation of scripture teaching.

(d) Labor Unions. Labor unions and industrial disturbances come under the same condemnation, and Christians should have no affiliation with them. They often result in destruction of property and human life, which needs only this to condemn them. Christians are not to be "yoked with unbelievers." (II Cor. 6:14-18.)

(e) Nonresistance. War and retaliation are incompatible with the Christian religion, and contrary to the teaching and life of the great Prince of peace. Jesus said, "My peace I give unto you, my peace I leave with you. Not as the world giveth, give I unto you." (John 14:27.) The world gives peace at the mouth of the cannon. Jesus gives peace on peaceable terms. "If thine enemy hunger, feed him, if he thirst, give him drink." (Rom. 12:20.) With this kind of treatment, he will not be an enemy long. Jesus' kingdom is not of this world, hence his servants do not fight. "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight." And Christians being subjects of his kingdom do not fight. (Jno. 18:26.)

(f) Divorcement. Our Savior's last teaching on this subject is as follows: "Whosoever shall put away his wife, except for fornication and shall marry another committeth adultery, and whosoever marrieth her that is put away committeth adultery." (Matt. 19:9.) Thus we see fornication is the only ground for divorce...on the part of the Christian. This restriction on the marital relation, on the part of the world, is woefully ignored in our day, and more and more as the years go by.

6. Uniformity. By this is meant the regulation of life and conduct in harmony with Bible teaching, which again makes a separation of the Christian from the world about him. God's children are supposed to be known and recognized by their separation from the world. (I Cor. 1:10; Phil. 3:16.) "Now I beseech you, brethren,

by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment." And "Nevertheless, whereto ye have already attained, let us walk by the same rule, let us mind the same thing." This wonderful unity and uniformity can only be a reality when the following are scrupulously adhered to and strictly followed.

(a) Plain attire. This means attiring our bodies in harmony with the scriptures relating to this matter. The scripture teaching on this subject is very specific and easy to understand and when followed by the Christian, makes a marked distinction between him and the world. "The woman shall not wear that which pertaineth to a man, neither shall a man put on a woman's garment." (Deut. 22:5.) "In like manner that women adorn themselves in modest apparel with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." (I Tim. 2:9-10.) "Whose adorning, let it not be that outward adorning of plaiting the hair, and wearing of gold, or putting on of apparel." (I Pet. 3:3.) Thus the teaching as to our clothing and the adorning of our bodies is plain and simple. But what a contrast to present day styles of dress or no dress. Shame and modesty on the part of society people are graces no more in evidence. Morals and virtue are almost a thing of the past. Modern styles can be nothing less than temptation to sin and moral corruption and pollution.

(b) Prayer Veil. This piece of Christian woman's attire is lightly regarded by many professing Christians of today. This was not true in Paul's day, for he taught and enforced it. "Every man praying or prophesying with his head covered, dishonoreth his head, but every woman that prayeth or prophesieth with her head uncovered dishonoreth her head, for that is all one as if she were shaven." And "If it be a shame for a woman to be shorn or shaven, let her be covered. For this cause ought the woman to have power on her head because of the angels." (I Cor. 11:4-5,10.) This prayer veil conveys a power on Christian women that worldly women do not have.

(c) The coat, the hair and the beard. The regulation coat for



brethren is another mark of distinction or separation from the world, and contributes to unity and uniformity, two of the beautiful graces that adorn and embellish the Christian life of the brethren. Modest, neat, and become to any Christian who is willing to adopt and wear it. The modest and becoming manner of wearing the hair and beard of brethren likewise shows a marked distinction between Christian men and smooth shaven faces of man of the world.

Paul's teaching by implication indicates that the brethren in his day were shorn, or as we would now say, bobbed. "For if the woman be not covered, let her also be shorn," which implies the men were shorn. The beard is God's mark of distinction between the sexes and should be honored by men. If God had not intended for man to wear a beard he no doubt would have made him smoothfaced. The beard can not be accounted for in any other way than that he wanted men to have and wear it. The teaching of the church is plain on these matters. That the brethren wear plain clothing. That the coat with the standing collar be worn. That the brethren wear their hair and beard in a plain and sanitary manner. Polity Book pp. 9-10.

This clearly implies that the brethren wear the beard as well as the hair. No one would think of shaving his hair off, nor should he shave his beard off. The Bible clearly implies that Christ wore a beard, and while we are not commanded to wear it, yet it is a pleasure to be like him if we may, not only in this but otherwise. "I give my back to the smiters, and my cheeks to them that plucked off the hair, I hid not my face from shame and spitting." (Isa. 50:6.) This is a prophecy referring to the treatment of our Lord. They could not "pluck off the hair" of his cheeks if he were smooth shaven. Artists all picture him with a beard, not likely all of them could be mistaken about it.

6. This outline of Loyalty we submit to the world as being amply supported by scriptures and fully sustained by Bible teaching, and as such we recommend it to the prayerful consideration and investigation of all who desire to measure up to Bible teaching on this subject.

Reprinted from August 1, 1941  
issue of Bible Monitor



**BIBLE STORIES****AT JACOB'S WELL**

When Jesus was traveling from the country of Judea to Galilee, He went through the country of Samaria and stopped at a town called Sychar. Jacob's well was near and Jesus being tired from His journey, sat down on the edge of the well. This well is 100 feet deep and can still be seen today. As Jesus rested, a Samaritan woman came to draw water from the well. Jesus said unto her, "Give me to drink." The Samaritans were a people descended from strangers brought in by the king of Assyria 700 years before, and they had partly accepted the Jew's religion and were looking for the Messiah, but the Jews would have nothing to do with them.

The woman answered Jesus, "Why do you, being a Jew ask a drink of me, because the Jews have no dealings with us?"

"If you had known who asked you for a drink," He said, "You would have asked Him for a drink and He would have given you living water."

"You don't have a bucket and the well is deep," said the woman. "Where do you keep this living water? Are you greater than our father Jacob who gave us this well?"

Jesus answered in words that will live forever, "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I give him shall be in him a well of water springing up into everlasting life."

Jesus had a lesson to teach her and said, "Go, call thy husband and come back."

The woman said, "I have no husband."

"You have spoken the truth," said Jesus. "You have had five husbands; and the one you have now is not your real husband."

Amazed at His knowledge she replied, "You must be a prophet."

Possibly to change the subject, the woman started talking about the proper place for men to worship - whether Jerusalem or Samaria.

"God is a spirit," Jesus said, "And they that worship Him must worship Him in spirit and in truth."

In other words, the place doesn't matter; anyone, Jew or Samaritan, can worship God anywhere. What really matters is how we worship God.

Then the woman said something really important: "I know that Messiah cometh, which is called Christ; when He is come, He will tell us all things."

Jesus said unto her, "I that speak unto thee am He."

Then the woman left her waterpots and went into the city and said to the men, "Come, see a man, that told me all things that ever I did. Is not this the Christ?"

What a wonderful Saviour Jesus is! He still knows everything about everybody and wants us to get acquainted with Him - just as He did nearly 2,000 years ago with the Samaritan woman at Jacob's well.

Brother Rudy Cover

## THE LOST SAILBOAT

Once there was a little boy who made a toy sailboat. He carefully carved the hull from a block of wood and painted it blue. Then he fitted it with a mast and sails. When it was finished, he decided to try it on the lake in the city park.

It was a beautiful day. The boy tied a cord to the front of the boat and set it in the water. The wind caught the sail and hurried the boat away. Soon the boat came to the end of the cord. But a puff of wind blew so hard that the cord broke, and the boat sailed away toward the far side of the lake. The boy cried, but the boat was gone.

Several months later, as the little boy was walking through the city streets, he passed a pawnshop. There in the window was his sailboat. It was scratched and dirty, and the sails were torn. But it was definitely his own boat! Someone had found the boat and sold it to the pawnshop owner. Now it had a price tag of \$2.00 on

it. The boy hurried home and gathered up all his money. He hurried back to the shop, and bought the boat. He took it home, cleaned it, and gave it a fresh coat of paint and a new sail. Then as he looked happily at it, he said, "Little boat, you are twice mine. I made you, and I bought you." The story is a beautiful illustration of what God did for us.

## **1. THE LABOR AND JOY OF CREATION**

The little boy spent many happy hours in making his boat. He had carefully carved the hull, sanded it smooth and painted it. He had fitted the mast and sails. He had enjoyed the work, and often showed it to his parents as he worked. The boy was delighted when it was finished. He experienced both the labor and the joy of creation.

Let us think about a greater builder, who is God the Creator. God's greatest work was man, who was made in His own image. Just as it was a joy for God to create the universe, so it is a pleasure for a boy to build a boat, or a girl to sew a garment, or a man or woman to create something of beauty or usefulness. Creating takes effort. It took a lot of work for the boy to make the boat. But when a boy looks at a finished boat, or a girl looks at a beautifully decorated cake, or when God looked at His finished creation, the toil seemed small when compared with the joy of the finished work.

## **2. THE RISK AND THE PAIN OF LOSS**

There is a risk in attempting anything. There is disappointment and pain when something that has been created is lost. The boy might have kept his boat at home where it would have been safe, but he wanted to see it sail. God could have made man a robot without the power to disobey Him. But he wanted to win man's love and enjoy freely given fellowship from man. So God gave Adam and Eve the freedom of choice: the power to obey and love God, or to reject and disobey Him. Adam and Eve chose to believe Satan rather than God. They became enemies of Him, and slaves of Satan. God knew that this could happen, but he took the risk in order to permit man to freely love Him and bring Him glory.



### **3. THE JOY OF REDISCOVERY**

The little boy discovered his boat in the pawnshop. I believe that God knows those among the lost and wandering sinners who are willing to accept Jesus and be brought back. Jesus knew that Zacchaeus would accept Him by faith, or He would never have called him down from the sycamore tree. This is something that our limited minds cannot grasp; we can't know what will happen in the future. But God does know. David says in Psalm 139:2, "Thou understandest my thought afar off." So we see that God knows whether our thoughts toward Him are of obedience or rebellion, and God knows what our wills have determined. If we are willing to believe that God knows our thoughts, then we can see that He will give His saving grace to everyone who will receive it. The Bible tells us in many places that God wants everyone to be saved, and we can believe that His joy is great when anyone accepts His offer of salvation.

### **4. THE REPURCHASE OR BUYING BACK**

When the boy discovered his boat in the pawnshop window, he gathered up all his money to buy it back. It reminds us of the story that Jesus told about the merchant who was seeking beautiful pearls. When the merchant found a pearl of great value, he sold all his possessions to buy it. To Jesus, who helped to create the universe, sinners who want to come to Him are the most precious thing in the world. But there is a difference between the boy's buying back his boat and our redemption. The plan of salvation is often spoken of as "redemption," which means setting someone free from slavery or captivity by paying a ransom. We were slaves to Satan, but Jesus did not need to buy us back from him, for God still owned us. Paul says in Colossians 1:13, that God has delivered us from the power of Satan and brought us into the kingdom of His dear Son. John says (I John 3:8), "For this purpose the Son of God was manifested, that he might destroy the works of the devil." So we see that we are not delivered from Satan's power by paying a ransom, but by God's power, which is greater than Satan's power. Jesus Christ took the punishment for our sins. God loved us even when we were sinners. But God's law demands that all sin must be punished, and when Jesus took our punishment, He

brought us back to God.

### **5. THE REFURNISHING AND REFITTING OF THE SAILBOAT**

The little sailboat was scratched and soiled while it was lost. The boy cleaned and repainted it and made a new sail. Man was marred and spoiled by the fall of Adam and Eve, and we were lost to God. Our natures became sinful, and by our own efforts we could not be pleasing to Him. When Jesus took our punishment, this was like the boy buying back the boat; we then belonged to God again. But we still need to be cleaned up and refinished, and this is the work of the Holy Spirit working side by side with us, for we are workers together with God. If we abide in Jesus and yield our lives to His Spirit's control, He will delight in cleaning us up and will make us fit to be ornaments in God's house.

So now we come to the end of our story. The little sailboat stands safely in the boy's room, giving him pleasure and happy recollections every time he looks at it, yet always ready to serve the boy whenever he wishes. Just so, we serve Jesus Christ here, while we are being prepared to take our place in the Father's house, where we will be with Him through all eternity.

Note: Additional copies of this tract sent free on request. Ask for our sample packet of Bible Helps.

Bible Helps  
P.O. Box 391  
Hanover, PA 17331

### **A FEMALE FIT TO BE A WIFE**

Chastity, perfect modesty in words, deed and even thought is so essential that without it, no female is fit to be a wife. It is not enough that a young woman should abstain from anything approaching boldness in her behavior towards men, it is not enough that she casts down her eyes, or turns aside her head with a smile. When she hears an indelicate allusion: she ought to appear not to understand it. And to receive from it no more impression than if she were a post. A loose woman is a disagreeable acquaintance.



When must she be then, as a wife? "Free and hearty" girls I have liked very much to talk and laugh with, but never for one moment did it enter my mind that I could have endured a "free and hearty" girl for a wife. A wife. I repeat, is to last for life. She is to be a counter balance to troubles and misfortune: and therefore must be perfect.

**Sobriety.** By the word "sobriety" in a young woman, I mean a great deal more than a rigid abstinence from the love of drink; I mean sobriety of conduct. The word "sober" does not confine itself to matters of drink: it expresses steadiness, seriousness, carefulness, scrupulous propriety of conduct. Now sobriety is a great qualification in the person you mean to be your wife. Playful, frivolous, careless girls are very amusing and they may become sober, but you have no certainty of this. To be sure when girls are mere children they should play and romp like children, but when they arrive at that age when they begin to think of managing a house, then it is time for them to cast away the levity of the child. If any young man imagines that this sobriety of conduct in young women must be accompanied by seriousness approaching gloom, he is, according to my experience very much deceived. The contrary is the fact: for I have found that gay and laughing women are the most insipid of souls and are generally down in the dumps. A greater curse than a wife of this description it would be somewhat difficult to find. I hate a dull, melancholy thing: I could not have existed in the same house with such a thing for a single month. Whereas a sober woman is underneath joyful and contented.

**Industry.** By industry I do not mean merely labor or activity of the body for purpose of gain or of saving: for there may be industry amongst those who have more money than they know what to do with. Industry in the wife is always necessary to the happiness and prosperity of the family. If she is lazy then the children will be lazy. Everything however urgent, will be put off to the last moment, then it will be done, and in many cases, not at all! The dinner will be late, the journey or visit will be delayed, inconveniences of all sorts will be continually arising. There will be always a heavy arrear of things unperformed: and therefore a lazy woman must always be a curse. The women was made to help but not to be idle in



slumber.

Love. Love must be manufactured from the heart of the woman. Love for the husband, children, visitors, relatives, friends - and above all love for the Word of God, and the fellowship of the saints. This will mold a woman to be like Sara, Abraham's wife. Romantic love is highly rejected here - it leads to adultery and fornication which every man and woman must flee away from it. Where there is love, there is peace, unity and harmony. Because love — beareth all things, believeth all things, hopeth all things, and endureth all things.

Finally Beauty. The last in point of importance. But the great use of female beauty. The great practical advantage of it is that in naturally an unavoidably tends to keep the husband in good humor with himself. To make him pleased with his bargain. Beauty is, in some degree, a matter of taste, what one man admires another does not. And it is fortunate for us that it is so. But still there are certain things that all men admire, and a husband is always pleased when he perceives that a portion, at least, of these things are in his own possession. He takes his possession as a compliment to himself. There must have been, he thinks, some charm, seen or unseen, to have caused him to be blessed with such an acquisition.

Selected by Brother James Musumba  
Box 658  
Kapenguria, Africa

## FROM THE BRETHREN HYMNAL

#497

### SPEAK GENTLY

II Thessalonians 3:15, "Yet count him not as an enemy, but admonish him as a brother."

Speak gently to the erring ones;  
Ye know not all the pow'r  
With which the dark temptation came  
In some unguarded hour.

Ye may not know how earnestly  
They struggled, or how well,  
Until the hour of weakness came  
And sadly thus they fell.

Speak gently to the erring one;  
O do not thou forget,  
However darkly stained by sin,  
He is thy brother yet.

How wonderful the words of this hymn are, and how much we need to hear them! Harsh words should not be once mentioned among the Saints of God, yet how often we hear them. How many have walked away from Christian fellowship because the words they heard were not gentle and entreating! We would do well to sing this hymn in our services and commit it to memory. For example, stanza six:

It surely is a weary lot  
That sin crushed heart to bear;  
And they who share a happier fate  
Their chidings well may spare,

One preacher I know says, "Speak gently, because everyone is having a difficult time." We can only imagine how difficult. You can see an example of this in the person that is diagnosed with a serious illness, yet the person does not look sick. He is accused of being lazy, yet he cannot even function. How inconsiderate people are! Are we guilty? May God help us to lift up the fallen instead of tearing down!

Correspondence is appreciated,  
Brother Lynn H. Miller  
70 Round Barn Road  
Newmanstown, PA 17073

**BIBLE POEMS**

"For Thou art not a God that hath pleasure in wickedness:  
Neither shall evil dwell with Thee.  
The foolish shall not stand in Thy sight:  
Thou hatest all workers of iniquity."  
~Psalm 5:4-5

"In God have I put my trust:  
I will not be afraid what man can do unto me.  
Thy vows are upon me, O God:  
I will render praises unto Thee."  
~Psalm 56:11-12

"The Lord preserveth the simple  
I was brought low, and He helped me.  
Return unto thy rest, O my soul;  
For the Lord hath dealt bountifully with thee."  
~Psalm 116:6-7

"He that is slow to anger  
Is better than the mighty;  
And he that ruleth his spirit  
Than he that taketh a city."  
~Proverbs 16:32

"The way of a fool  
Is right in his own eyes:  
But he that harkeneth  
Unto counsel is wise."  
~Proverbs 12:15



"Abba, Father, all things are  
possible unto Thee;  
Take away this cup  
from Me:  
Nevertheless not what I will,  
but what Thou will."

~Mark 14:36

"And that He might reconcile both unto God in one body by the  
cross,

Having slain the enmity thereby:  
And came and preached peace to you which were afar off,  
And to them that were nigh."

~Ephesians 2:16-17

"If any man serve Me  
Let him follow Me;  
And where I am, there  
Shall also My servant be:  
If any man serve Me,  
Him will My Father honor."

~John 12:26

"I behaved myself as though  
He had been my friend or brother:  
I bowed down heavily,  
As one that mourneth for his mother."

~Psalm 35:14

"As for me,  
I will behold Thy face in righteousness:  
I shall be satisfied,  
When I awake with Thy likeness."

~Psalm 17:15

"O let not the oppressed

Return ashamed:

Let the poor and needy

Praise Thy name."

~Psalm 74:21

"Make no friendship with an angry man;

And with a furious man thou shalt not go:

Lest thou learn his ways,

And get a snare to thy soul."

~Proverbs 22:24-25

"I will declare the decree:

The Lord hath said unto me,

'Thou art My son:

This day have I begotten thee."

~Psalm 2:7

Selected by Sister Lori Marks

24615 HWY 50

McClave, CO 81057

## MARRIAGE

### ZIEHMER-RISSLER

Brother Delton Rissler and Sister Ashley Ziehmer were married on June 16, 2001. Their address is: 65972 Tick Farm Road, Latham, MO 65050.

## NEWS ITEMS

### SWALLOW FALLS, MARYLAND

The Swallow Falls Congregation plans to have Revival Meetings August 26 through September 2, Lord willing, with Bro. Jim

Meyers from Dallas Center as our evangelist. Lovefeast Services will be held on September 1. We extend a warm invitation to all to join us in this week of Revival and encouragement! Come praying and praising. NOTE: Our Meetings are being held one week later than the usual.

Also, remember Sister Nancy Noecker in prayer as she prepares to leave for a time of service in Africa, Lord willing, in August.

Sister Edith Yoder, Cor.

#### MCCLAVE, COLORADO

The McClave Congregation invites you to our fall revivals, to be held September 16 through 23, Lord willing. A Lovefeast service is planned for Saturday evening, September 22. Brother Mark Andrews from Grandview will be sharing with us from God's Word. We welcome you to join with us in this special time of opening our hearts to the Spirit's voice.

Sister Arlene Stamy, Cor.

#### BETHEL, PENNSYLVANIA

We are looking forward to our fall Revival, September 23 through 30, with Bro. Lloyd Lorenz from Plevna, Indiana coming. May 12, three ministers were installed in the ministry: Bro. Justin Beck, Bro. Jeff Aungst and Bro. Verling Wolfe. Please pray the Word will go forth as the Lord wills.

Sister Fern Wolfe, Cor.

#### THANK YOU

We were very grateful and pleased for our many 60th Anniversary cards that we received in the mail. We appreciated every one of them and want to thank every one of you for your nice cards.

Brother William and Sister Alice Heisey

#### THANK YOU

I would like to thank everyone for all the prayers, cards, flowers, sunshine boxes, love gifts and meals during my three and a half weeks in the hospital and my long road to recovery. I really



appreciate everything that was done for me. May God richly bless you all in my prayer.

Thanks again,  
Sister Linda Stitely

## **ADULT SUNDAY SCHOOL LESSONS FOR SEPTEMBER 2001**

September 2 - Pilgrimage Psalms - Psalm 124, Psalm 125, Psalm 126.

1. Why is it so important for us to be on the Lord's side?
2. What is the precious seed we should sow, even in tears, if necessary?

September 9 - Pilgrimage Psalms - Psalm 127, Psalm 128, Psalm 129.

1. Who must be the Masterbuilder of our house if we are to be successful in building it?
2. How must we walk to receive God's blessing?

September 16 - Pilgrimage Psalms - Psalm 130, Psalm 131, Psalm 133.

1. In whom and what should we hope?
2. How good and pleasant is it for brethren to dwell in unity?

September 23 - Pilgrimage Psalm - Psalm 132.

1. Why was David particularly asking the Lord to remember him as he wrote this Psalm?
2. What is the reward for keeping God's covenant today?

September 30 - Communal Lament Psalm - Psalm 44.

1. In whom alone can we boast?
2. Why has God provided a plan of redemption for mankind?

### **YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR SEPTEMBER 2001**

September 2 - Divine Grace - Ps. 84:9-12, I Cor. 3:10-14, II Cor. 1:12, Eph. 2:1-10.

1. What attribute of God's character prompts Him to extend salvation to the human race?
2. What must mankind do to receive this offer of Salvation?

September 9 - Sleep - Mark 13:33-37, Rom. 13:10-14, Eph. 5:14-17, I Thess. 5:5-10.

1. What are the indications of Spiritual sleep?
2. How can we be sure we stay Spiritually awake?

September 16 - Young Man's Fall - Acts 20:1-12, I Cor. 10:1-12.

1. What was the real cause of the young man's fall?
2. How do we go about avoiding a Spiritual fall?

September 23 - Leaven - Matt. 16:1-12, Gal. 5:1-9.

1. What was the leaven of the Pharisees and Sadducees?
2. Explain the symbolism of a little leaven spreading throughout the whole lump.

September 30 - Temptation - I Cor. 10:1-14, James 1:2-3,12, II Peter 2: 4-10.

1. What promise of God's Word can we claim in the midst of temptation?
2. What is God's reward to us for faithfully enduring temptation?

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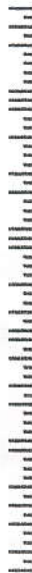


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# BIBLE MONITOR

VOL. LXXIX

SEPTEMBER 2001

NO. 9

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"For the faith once delivered unto the saints"

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OUR MOTTO: Scriptural in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## MY SOUL BE ON THY GUARD

My soul, be on thy guard;  
Ten thousand foes arise;  
The hosts of sin are pressing hard  
To draw thee from the skies.

O, watch, and fight, and pray;  
The battle ne'er give o'er;  
Renew it boldly ev'ry day,  
And help divine implore.

Ne'er think the vict'ry won,  
Nor lay thine armor down;  
Thy arduous work will not be done  
Till thou obtain thy crown.

Fight on, my soul, till death  
Shall bring thee to thy God;  
He'll take thee at thy parting breath  
To his divine abode.

-George Heath

## A WOLF IN SHEEP'S CLOTHING

We all recognize the impossibility of a wolf disguising itself as a sheep. The physical form of the two animals is so different that it would be impossible to mistake one for the other. The wolf could not put on the skin of a sheep so he might be thought to be a sheep. The expression concerning a wolf in sheep's clothing recognizes the cunning nature of the wolf. The wolf is the natural enemy of the sheep. The wolf will be as cunning as possible to gain an advantage over the sheep.

When we use the remark, we are speaking of those who with great cunning try to gain an advantage over others. This is particularly true of those who try to gain an unfair advantage over others in Spiritual things. There are those who will try to foist off their theories and unscriptural ideas on the unsuspecting. They may try to wrap their dangerous ideas in misquoted or misapplied Scripture. They may try to build doctrines and practices out of their personal ideas and tangents.

There were several warnings given in the New Testament concerning the dangers of the cunning wolves who sought to carry away the believers as trophies for Satan. Satan himself often works in cunning and mysterious ways. He does not usually reveal himself as the dangerous character that he is. He uses the cunning powers of the wolf to further his cause. If the devil were to appear in his true form, all would be frightened away, but when he ap-

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**THE BIBLE MONITOR****SEPTEMBER 2001**

Published monthly by the Board of Publication of the Dunkard Brethren Church in the plant of Haines Printing Company.

**Postmaster:** Send address changes to Haines Printing Company, 14 E. Main St., North East, PA 16428.

**Terms:** Single subscription \$5.00 a year in advance.

Send all subscriptions and communications to the editor.

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pears as the wolf in sheep's clothing, he may be able to fool some who are not wary of his devices.

Jesus, who used the common things of the community as teaching aids, warned about the wolf. He warned that the wolf was desirous of destroying the sheep and would use any means at hand to get the advantage that he wanted. Jesus warned that hireling shepherds were easily scared away. It mattered not to them if the sheep were scattered.

The good shepherd had a greater personal interest in those sheep for he knew them by name. He could lead them, for they trusted him. The true shepherd knew that the wolf was always near trying to catch a straying sheep. The true shepherd would provide the sheep with green pastures and the quiet waters. When provided for, they were less likely to be open to the allurements of the wolf.

The Apostle Paul also warned of the wolf when he spoke to the Ephesian elders. He used the occasion to warn them there were even among themselves those who prove to be wolves in sheep's clothing. He was warning of the dangers within the leadership of the Church. These men were not so willing to hear Paul's warning. They were more concerned about his going away without any hope of enjoying his company again. He wanted them to profit by his words by preparing themselves for the problems ahead even within the leadership group.

False leaders may not start out with the intention of misleading anyone, but through tangents or poor reasoning they begin to promote bad policy or doubtful doctrines. They are often influenced by popular activities. Human reasoning often replaces Scriptural mandate. That which will seemingly attract a crowd is often used in place of that which is Biblically sound. It is good to get the attention of those who need to hear the Gospel, but not at the price of cheapening that Gospel. There are still requirements that must be met if we are to be found faithful. We dare not lessen the requirements just to admit numbers. Leaders can not use the state-church theory, that all can be members and perhaps in time some will actually grow spiritually.

Since the wolf in sheep's clothing tries not to be obvious, how

can he be picked out? The wolf with a sheep skin stretched over his body would be pretty obvious, so he is not going to present himself in that way. How then can he be uncovered? It may take some time to ferret out the impostor, but sooner or later there will be tell tale signs of the fake sheep. It is through the fruit that is borne, that identification can be made. What are the interests and the enjoyments of this disguised wolf? Does he propose activities that will bind people closer together in the Church? Does he advocate that which is Biblical, not tainted by a desire for more worldliness? Does he want to continue the ways that have borne fruit in the past or does he want to set them aside for a new way that is unproven, although it may have popular appeal.

The wolf in sheep's clothing may appear at any place and in any flock. He is dangerous because he is cunning. He does not willingly reveal his true identity. It is through observation and Bible study that his identity can be known.

The wolf works with the roaring lion to catch and destroy the prey. He will use any means that is effective.

Are you prepared to resist the wolf that you may escape being one of the victims of Satan? You have too much to lose. Be Alert!

M.C.Cook

### **"THREE THANKS"**

Ephesians 1:3-14

1. Thank you Lord for Selecting me V4
2. Thank you Lord for Saving me V7
3. Thank you Lord for Sharing with me V13

Brother Paul here in this passage is offering, at least, praise for three things.

FIRST he is thankful for being Selected, as am I.

In verse 4 Paul says, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:"

I can remember as a young boy trying out for the midget league

baseball team. Your greatest desire is that you will be selected, out of all the many boys, to be on the team. After all the try outs every boy was standing there in a row with the coach looking down at you. My little heart was pumping faster and faster while my little mind was spinning and wondering, "Did I make it!" Well, I'm sure all the other fellows were feeling the same way and we all knew that some of us would not make the team. It so happened that I was Selected to be on the team, but it ended up that I was what is known as a 'bench warmer'. During that summer I did, however, get to play in a few innings.

Praise the Lord we have been Selected, before the foundation of the world, to be His sons and daughters. Again it makes my little heart pump faster and faster and my little mind spin as to how that can all be possible but God said it, so I believe it!

It is a great Advantage to be Selected, but we are also Answerable for being Selected. "That we should be holy and without blame before him in love."

SECOND Paul was thankful for God Saving him, as am I.

In a cartoon the cartoonist portrayed a lawyer reading a client's last will and testament to a group of greedy relatives. The caption read, "I John Jones, being of sound mind and body, spent it all!" When Jesus Christ wrote His last will and testament for His church, He made it possible for us to share His spiritual riches. Instead of spending it all, Jesus paid it all! No, we were not worthy to be saved, neither was Paul the Persecutor, but because of His great love He shed His Precious, Pure, Blood that we can be washed whiter than the snow and be Saved from destruction unto eternal life in Christ.

In verse 7 we read, "In whom we have redemption through his blood, the forgiveness of sins, according to his riches in grace;"

In verse 5 we are told that we have been Adopted into the family, and verse 7 tells us we have been Acquitted, pronounced not guilty! Is not that something to be thankful for? Amen!

THIRD he was thankful for God Sharing with him, as well as I.

God does not Save us, then leave us alone, but He gives us



His Holy Spirit. In verse 13 and 14 we read, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation in whom also, after that ye believed, ye were sealed with the holy Spirit of promise. Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." The word "earnest" means pledge, down payment. The Holy Spirit is given to the believer as a down payment for our final redemption which is to come. I John 4:13 says, "Hereby know we that we dwell in him, and he in us, because he hath given us of his spirit." As Christians we can have an assurance of salvation, but only we can bar ourselves from that final redemption by drawing back and drawing away from Him who has made the down payment. Just as the Church at Ephesus, in Revelation 2:4, "Left thy first love..." so can we do the same. Rather than "losing" that salvation we "leave" that salvation, and walk away from what God intended to be fulfilled, in us. Therefore in the Word of God there are many warnings to the Believer to "heed" and take warning that we "Abide" in Him! "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." John 15:4

Thank the Lord that He has, Selected, Saved, and Shared with us these blessings.

I would also like to incorporate "Three Thanks" in regards to my July 13th, 50th birthday card shower.

FIRST I thank my Father for His presence on a daily basis and for allowing me to reach the ripe age of "50".

SECOND I thank my Fascinating wife for her thoughtfulness of getting something like that together.

THIRD I thank my Friends for sharing in this time and making it a joyful experience.

While in Hart, Michigan, holding their revival meetings, seventy six birthday cards made their way to the Marks' mailbox, in my behalf. In all, I received ninety-eight cards. Sometimes I'm not sure if I received ninety-eight cards for my "50th" or fifty cards for my "98th"! The cards varied from Scriptural to Silly to Serious. I certainly will remember this for a long time, I hope! I say, I hope,

due especially to one card which read (outside) "Another inning of life: no runs, no hits, no errors." (inside) "No hair, No teeth, No memory!"

All were greatly appreciated. Thanks again.

In His Care,

Brother Ray Stuber

## **GENTILES ARE WELCOMED INTO THE KINGDOM!**

Acts 10:1-23

In this portion of Scripture, we can see how Peter learned that Gentiles could be accepted into the new Kingdom. Cornelius was quite a guy! He was a Roman captain over one hundred men. He was devout, and feared God (in his Gentile way). His entire household also feared God, probably largely because he did. He gave a lot of money away, and he prayed to God always. This is certainly an unusual person! How many Roman centurions do you think prayed to the Jewish God every day!

Centurions are mentioned in two other accounts in the New Testament. There was the centurion who came to Jesus on behalf of his servant (Matthew 8 and Luke 7). And there was the centurion who was in charge of carrying out the crucifixion of Jesus (in Matthew 27, Mark 15, and Luke 23). I wonder if either of these had anything to do with this centurion in Acts 10 being a devout man, who prayed to God every day?

In any case, God sent an angel to Cornelius, and told him his prayers and giving were coming up for a memorial before God. Now isn't that a neat thought!!?! There is something we can do here on earth which makes an effect in Heaven! Our prayers and our giving (when done in a right attitude and with a right spirit) ascend to the very throne of God! That's awesome!

The angel told Cornelius where he could get more information. The angel knew Peter's name and address, and could tell Cornelius exactly where to find Peter. (By the way, God knows your name and address, too — in spite of the 911 change-overs!) Cornelius immediately commissioned two of his servants along with a trusted

soldier to deliver his message to Peter in Joppa.

As these servants and soldier were on their way to Joppa, God was also preparing Peter to receive their message. Peter had a dream about a sheet being let down from Heaven on which were all kinds of different animals (both clean and unclean). God made it clear to Peter that the Christians were no longer living under the Law. This vision was repeated three times. This reminds me of the time when Jesus asked Peter if he loved Him three times. I guess Peter must have had a thick skull! God chose to work with Peter in spite of his shortcomings and limitations. That gives us hope — that God will work with us!

While Peter was trying to sort things out, the three men who had been sent by Cornelius came to the gate and asked for Peter. At this time, the Holy Spirit spoke unto Peter and told him that he was to accompany the men in answer to their request.

The idea that a Gentile might have access to God was such a new and foreign concept that it took a very special act of God in causing it to happen. Before this, in order for a Gentile to be in a right standing with God, the Gentile had to become a Jewish proselyte (or convert). Also, one might wonder, after going to all that trouble to send an angel to Cornelius, why didn't God just have the angel deliver the message of the Gospel directly to him, instead of going through Peter. You think about that.

**Summary Thought...**Are you in tune with God, so that you would hear His message if and when He has one for you? Are you open to the message that God has already given — in the Bible?

Respectfully Submitted,  
Brother Robert S. Lehigh

## **EXPLORE GOD'S HIGH PURPOSES IN SALVATION**

A. W. Tozer

"Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ;..."  
Hebrews 13:21.

THERE SEEMS TO BE A GREAT THRONG of professing Chris-



tians in our churches today whose total and amazing testimony sounds like this: "I am thankful for God's plan in sending Christ to the cross to save me from hell."

I am convinced that it is a cheap, low-grade and misleading kind of Christianity that impels people to rise and state: "Because of sin I am deeply in debt—and God sent His Son, who came and paid all my debts."

Of course believing Christian men and women are saved from the judgment of hell and it is a reality that Christ our Redeemer has paid the whole slate of debt and sin that was against us. But what does God say about His purposes in allowing Jesus to go to the cross and to the grave? What does God say about the meaning of death and resurrection for the Christian believer?

Surely we know the Bible well enough to be able to answer that God's highest purpose in the redemption of sinful humanity was based in His hope that we would allow Him to reproduce the likeness of Jesus Christ in our once-sinful lives!

So, acknowledging this, we are able to humbly testify with the Apostle Paul; "I have been crucified with Christ—and the life which I now live in the flesh I live by the faith of the Son of God!"

Selected by Sister Terry Scofield

## THE PAWN SHOP

All day long he worked in a twenty-foot-square metal cage. He handled the stuff of everyday life: money, cameras, keys, watches, old coins, old stamps, and jewelry — small items, mostly, but items of value. Sometimes someone would bring in a guitar or something a little bigger: like fancy clothing, or radios, or television sets.

For people needing quick money in this city, he was the one to see. He was a pawnbroker. People would bring their valuables and he would give them money for them (usually far less than what they were worth) and a pawn ticket. They could bring the ticket and the money back anytime within sixty days and get their valuables back. After sixty days the items would be offered for sale to the public at a higher price.

For hundreds of years this profession has existed so that people could turn their valuables into a medium of exchange. He provides a service. But in this day when people are looking for excuses to sin, he often becomes a purchaser of stolen property. How does one tell the difference between an honest man down on his luck and a dishonest man? Perhaps this story can clarify our point.

It was nearing 6:00 P.M. — soon time to go home. Mr. Wilkins tallied up the last of his figures and was removing his green head visor when the bell to the front door rang. Then there entered a boy, barely in his teens, lugging what appeared to be a portable stereo. He positioned it carefully on the counter and stepped back, puffing.

"Out of breath?" Mr. Wilkins smiled, looking the young man up and down carefully.

"I heard that you buy things," the boy said, looking at his feet.

"If you've got something to sell." Mr. Wilkins turned his back on the boy and said no more.

The boy fingered something metallic in his pocket. His hand found its way around the object. "I need money, Mister. Could you buy this stereo from me?"

Mr. Wilkins turned around long enough to look at the boombox, then showed his back to the boy once more. "It is not yours, is it? Did you borrow it from someone? It is new. Right out of the box."

"It was a birthday present."

"Do you have a name and address? I will have to call your folks and verify this." Wilkins shuffled papers in a folder.

"You can't do that!" His hand went to his pocket again.

"Son, I have to know that what I am buying is not stolen. I could get into big trouble. Worse than that, you could lose your soul."

"What do you mean?"

"If I bought your box, and it was stolen, chances are you would be back with more goods, and the time would come when you

would be too far gone to ever turn back."

"You don't even know me, Mister."

"I might not, but God does. He knows that you are too young and valuable to waste your life like this." The boy's grip on the metal object lessened, and he stepped forward to retrieve the stereo. "What is your name, son?" Mr. Wilkins continued with his back still toward the boy.

"Jim — Jim Edwards."

"Listen, Jim," Mr. Wilkins turned around and smiled. "I need somebody to run errands for me for about an hour each day after school. If you are interested, talk to your folks and then come see me. Okay?"

"Okay — thanks. Thanks a lot." Jim smiled and fumbled a bit, not knowing what to say next. He mumbled something and then went out the door. Mr. Wilkins followed him with his eyes for a long time after he was out of sight.

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## REJOICING IN OUR SALVATION

Read Psalm 40

"Rejoice in the Lord always: and again I say, rejoice." Philippians 4:4.

Psalm 40 has been used in many sermons and articles over the years. It was also the subject of one of our Bible Study lessons. Yet we feel led to submit it as an article for the Bible Monitor.

In the first verse David says, "I waited patiently for the Lord." There is much discussion within Christendom as to the part that individuals have in their salvation. There is everything from the teaching that man has no free will to the teaching that salvation is man doing good works for others. In the New Testament we find mankind instructed to seek, to knock and to come. Therefore, we believe individuals do have a decision in their salvation. We also



believe there should be a time of repentance and prayer that leads to true salvation.

In the second verse David writes, "He brought me up also out of a horrible pit." Unfortunately, it seems some Christians seem to have the attitude that some individuals are beyond the grace of God. Their idea of a "pure" Church is to keep the "scum of the earth" out of their meetings. Jesus said that the publicans and the harlots would go into the Kingdom of God before the self righteous Pharisees. Praise God He can save the worst of sinners!

David adds, "Out of the miry clay." Some have been saved out of great distress or despair. Brother Jim Eberly shared the interesting insight that we are all "made of clay" and all need salvation, no matter how "good" we are.

David continues, "And set my feet upon a rock." The Rock, of course, is the Lord Jesus Christ. There is no salvation in any other name.

David ends verse two with, "And established my goings." How many Christians consider their "goings" within the scope of their salvation? Most seem to have the attitude today that they will attend worship services and the rest of their life is their own business.

In verse three, David writes, "And he hath put a new song in my mouth." Do we enjoy the songs of the Lord or do the songs of the world still "make our day?" David adds, "Even praise unto our God." Our times of hymn singing during worship should be times of praise. David ends this verse with a strange message, "Many shall see it, and fear, and shall trust in the Lord." Within our praise and worship should be a message to the unsaved. We deeply appreciate hearing a salvation message almost every Sunday where we worship. Many of the songs we sing also have an invitation to get right with the Lord. All too many modern churches want everyone to leave Church feeling good. If individuals are still unsaved, backslidden or have "secret sin" in their lives, they should leave with the fear of God in their heart!

In verse four, David reminds us that we must make the Lord our trust. We cannot put our trust in man. He reminds us that men

are sometimes proud and even "turn aside to lies."

In verse five and six we are reminded that man's works are not salvation but the works of God are a sign of true salvation.

Verse seven reads, "Then said I, Lo, I come: in the volume of the book, it is written of me," Mankind is described in the Bible as sinners in need of salvation. But it is also the love story written to those who have found "Grace in the eyes of the Lord." Verse eight tells us that when we are truly saved we will "delight to do thy will, O my God."

Verses nine and ten tells of the need to preach righteousness in the congregation. Not only sinners need the message of turning to God, but there is a need to share this need with believers.

Verses eleven and twelve are a cry for God to help us in times of temptation and trial. We do not believe in unconditional eternal security but claim the promise given in I Corinthians 10:13, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

Verses thirteen to sixteen concern those who would rob us of our salvation. False cults and religions are not the real danger. Many who are the "enemies of the faith" are those who sincerely believe they are preaching and teaching truth. We have already alluded to trends and teachings of which we should be wary.

David ends with a verse very important to all of us. "But I am poor and needy; yet the Lord thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God." It is only when we realize that we are poor and needy that God can save us and keep us.

Praise God! Let us rejoice in our salvation.

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## THE ROYAL TELEPHONE

Luke B. Bucher

Central's never "busy," always on the line;  
You may hear from Heaven almost any time.  
'Tis a royal service, free for one and all—  
When you get in trouble give this royal line a call.

Telephone to glory, oh what joy divine!  
I can feel the current moving on the line;  
Built by God the Father, for His loved and own—  
We may talk to Jesus through this royal telephone.

In this poem by F. M. Lehman, prayer is described as a royal telephone which is provided by God for the Christian. Prayer is communion with God our heavenly Father through Jesus Christ the Son, who is our intercessor and mediator. We don't go to a doctor, tell him our ailments, and then leave. We wait for his answer, listen to his instructions, and accept his medicine. Just so, prayer is not a one-sided conversation. We speak to God, and He speaks to us. For the born-again child of God, prayer is as vital to his spiritual life as breathing is to his physical life.

In the paragraphs which follow, note the three basic instructions for developing our prayer life:

### 1. WE ARE TO BE IN THE SPIRIT OF PRAYER

In Romans 1:9 Paul says, "For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers." How can one be in the spirit of prayer while living in a world of strife and turmoil? Notice that Paul says he is serving the Gospel of Jesus Christ with his spirit. In other words, it is his primary aim in life to serve God and Jesus Christ. Paul was gloriously saved from his past life of sin, and now the impelling force of his life is to serve Jesus Christ with his spirit, soul, and mind. The things that were happening round about him were insignificant now that he was a servant of Christ.

Again, Paul writes in Romans 8:5, "For they that are after the



flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit." The Christian must answer the question, "Whom am I serving?" If our minds are filled with the material things of life—how to make more money and how to make a better impression on people—then we are minding the things of the flesh, and it will be almost impossible to be in the spirit of prayer. Any Christian who does not have time to get alone each day in prayer to God, is busier than God ever intended him to be. Being in the spirit of prayer calls for feeling the need for prayer. Prayer is the Christian's vital breath. Because of failure in their prayer life, many professing Christians are dying spiritually, and the devil keeps them from realizing it. The devil tries to keep us so busy that we hardly think of prayer during the day. Praying for a weak Christian or a backsliding church member can easily be neglected if we are not in the spirit of prayer. Then Satan sees to it that we are so tired at night that even if we do take a few minutes to talk with God, our prayers prove to be routine and almost meaningless.

But why do we need to pray when the Bible says in Matthew 6:8, "For your Father knoweth what things ye have need of, before ye ask him?" It is true that God knows what we need. He is a loving Father and intends that we should have what is good for us. But while we as parents should know what our children want and what is best for them, we appreciate when they come to us and ask for things. We love to converse with them about their desires and to hear them say, "Thank you."

Another reason God expects us to pray is that people need to see a connecting link between a specific event and God. When the Lord sent the ten plagues upon Egypt, He could have sent the judgments without Moses' making a move, but in each case except the last (the death of the firstborn), God had Moses stretch out his hand or his rod so that Pharaoh would connect the plagues with the Children of Israel. When Jesus stood before the grave of Lazarus, He prayed, "Father, I thank thee that thou has heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me" (John 11:41-42). Prayer is the connecting link between the event and God. The Lord could convert sinners, heal the sick, and

provide food—all without our praying—but when we pray and see the answer, our relationship with Him is strengthened.

To be in the right spirit of prayer we need to be humble and to be conscious of our defects and shortcomings. When praying, we do not give God instructions; we just report for duty. Churches and individuals grow only in proportion to the time they spend on their knees in their secret closets. And God is not interested in nice-sounding phrases. He wants fervency rather than fluency. He wants us to talk to Him in words that come naturally to us, just as a child will talk to a parent. Once, in a church service, the minister prayed in a very loud voice. A child in the audience whispered to his mother, "If he would get a little closer to God he wouldn't have to pray so loud, would he?" Our prayers should be addressed to God, not to the congregation.

## 2. WE ARE TO BE STEADFAST IN OUR PRAYING

To be "steadfast" means to be settled, established, constant, not changing. Romans 12:12 reads, "Continuing instant in prayer." To be steadfast in prayer means that praying will be an established routine in our daily lives, the same as our daily meals. Yet prayer should not become a mere habit; we will pray in order to take advantage of the privilege of talking with our dearest friend, our Heavenly Father.

Born-again Christians will begin and end every day with prayer. There will also be prayer with the whole family around the family altar, and many times during the day, the Christian will find occasion to talk with his Lord. A noted Bible teacher gives five reasons for praying aloud in private prayers: 1) It guards your thoughts from wandering. 2) It keeps you from getting drowsy. 3) It helps to make you aware that you are talking to someone. 4) It aids in forming an orderly and meaningful prayer. 5) It helps to avoid repetition. The important thing is that we contact God and talk with Him when we pray.

When we have faith and are obedient to God and pray according to His will, we can confidently expect answers to our prayers. "Why then," you ask, "are some prayers seemingly not answered?" Perhaps because we do not persevere in prayer. Luke 18:1 says,



"And (Jesus) spake a parable unto them...that men ought always to pray and not to faint." No temptation with respect to prayer is more common than failure to persevere. We resolve to pray for a certain thing; we present our petitions for a day, a week, a month, or a year; and then, receiving as yet no definite answer, we become discouraged and cease praying for that particular matter. But we should form the habit of finishing what we begin. A certain man prayed for 31 years for the conversion of an unsaved person. Two years after the death of the one who had diligently prayed, the man accepted Christ and testified that it was the prayers of this concerned Christian that made him hear the call. How persevering are we in praying for lost souls? We should make a prayer-list and use it as a reminder to pray regularly for these people.

In Daniel 6 we find a great example of faithfulness in prayer. Even when he knew it might cost him his life, he kneeled upon his knees three times a day as he had done before, and his boldness gave him the opportunity to witness for the Lord. Do we have the courage to bow our heads in a public place and pray, as our conscience tells us to?

### 3. WE ARE TO BE EARNEST IN OUR PRAYERS

The word "earnest" means sincere and deeply concerned. Colossians 4:12 says, "Epaphras,...a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God." Do we have concern such as this for our fellow Christians? In order to be effectual and earnest in prayer, we must walk in holiness before God, living lives that will commend our prayers to Him. People who live unclean and ungodly lives have no promise that God will hear their prayers. Psalm 66:18 says, "If I regard iniquity in my heart, the Lord will not hear me." The only prayer from a sinner that Jesus promised to answer is the prayer of repentance and the plea for forgiveness. We can pray with confidence only when our prayers are supported by a godly, obedient, penitent life.

To be earnest in our prayers we must pray without hatred or malice. God will not honor a prayer from a revengeful spirit. We are to love our enemies and pray for those who persecute us.



Human and divine forgiveness go hand in hand. Jesus stressed this repeatedly, and the Lord's Prayer includes this two-way forgiveness.

To pray in earnest, we must believe that God will answer. Doubts would only cause our prayers to fall wingless to the ground. Jesus said, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." (Mark 11:24). If we ask in faith for things according to His will—and we can know His will through His holy Word—He has promised to give them to us. But we must pray earnestly, persistently. A mother once lamented to an evangelist that her son was not saved. The evangelist replied, "Mother, have you ever tried spending a whole night in prayer?" The mother prayed earnestly all that night, and the next evening during the invitation her son was gloriously saved. When King Hezekiah wept and prayed, the Lord healed him and added fifteen years to his life.

How is it in your prayer life? Is your prayer life powerless because of some besetting sin? Is your prayer life being hindered by neglect of Bible study? Is your prayer life fruitful? Do you have definite answers to prayer? Is your prayer life restricted to short seasons, or do you pray frequently (without ceasing)? Do you love to pray, or is prayer a duty rather than a delight? Has your prayer life been growing? Do you know more of the power of prayer as the years go by? Has your prayer life cost you something in terms of time, strength, and love?

Has Satan crossed the wires of your telephone? God is always ready to help you remove the obstructions. I believe that prayer is the world's greatest untapped source of power! Don't fail to talk to Jesus on the Royal Telephone.

Note: Additional copies of this tract sent free on request. Ask for our sample packet of Bible Helps.

Bible Helps  
P.O. Box 391  
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## BIBLE STORIES

### A SICK BOY GETS WELL

Jesus stayed two days in Sychar where He had talked with the Samaritan woman at Jacob's well. I suppose the boys and girls crowded around to hear Him. Leaving Sychar, Jesus went northward and came once more into Cana of Galilee where He had turned the water into wine. Here the people gladly received Him because they had heard and seen the things Jesus had done at the temple in Jerusalem.

A nobleman, who was an official of King Herod, had a little boy who was very sick. This man lived in Capernaum about 15 miles from Cana where Jesus was. Somehow he heard that Jesus could heal the sick, and as his son was getting worse and worse, he went at once to see Jesus. "Come and heal my son," he cried to Jesus, "For he is at the point of death."

Jesus wanted to test this man's faith and said unto him, "Except you see signs and wonders you will not believe."

The man was desperate now. He had done everything he could for his boy—doctors, medicines, the best of food—and nothing had helped. He didn't want to lose him and said, "Sir, come down before my child dies."

Jesus loved this man and understood just how he felt. "Go," He said to the anxious father, "Your son will live."

I believe the nobleman thought Jesus would have to come and see the sick boy, but what Jesus said surprised him. The Bible says, "The man believed the word Jesus had spoken to him and went his way."

As the man went toward his home he met some of his servants coming up the hill, and they said, "Your son is well." Then he asked them what time it was when he began to get better, and they said, "Yesterday at one o'clock the fever left him." Then the nobleman knew it was the same time that Jesus had told him his son would live. And the man, his family and all his servants believed in Jesus.

Brother Rudy Cover

## THE BOY AND THE MAN

J. H. Moore

Moving to Missouri

My parents had resided in Illinois six years, and, financially speaking, father, was doing splendidly, making money right along. But mother's health was failing. The cold winters were too much for her, and for a year she was sick much of the time. The doctor lived twelve miles away, and even when she needed special medical attention he could see her only twice a week. We children soon learned to have great confidence in the family physician. We thought that if we became ill the doctor would know just how to make us well.

A change of climate was finally decided upon, so early in March, 1856, father having disposed of his property, we started for southwestern Missouri. At Secor, six miles south of where we lived, we boarded the cars for Peoria. There were then six children in the family. With the probable exception of father, this was our first experience on a railroad; and more than likely we all acted about like other people on their first railroad trip. To me this mode of traveling was interesting, and I fell to wondering, should the train chance to leave the track, how far it would run out into the fields before it could be brought to a stop.

At Peoria we took passage on a steamboat for St. Louis, which point was reached the next afternoon. The streams were high, overflowing the banks in many places, and the Mississippi, below where the waters from the Illinois and Missouri Rivers entered the great stream, we found to be a wonderful expanse of water. It seemed miles to either shore.

The whole trip, on the boat, was a matter of deep concern for mother, for she had something else to think about besides the safety of her six children. The ordinary man from the country, in those days, did not have as much confidence in banks as we do now, and was slow about making use of drafts and checks. So before leaving home father had mother make for herself a strong belt, and into this, in small sections, she sewed several thousand dollars in gold. This belt, under her clothing, was made secure, and



so remained day and night until the end of the journey was reached. Whether on land or on the water, she was constantly reminded of the values she carried on her person. It meant much to both father and mother.

The one night that we must remain in St. Louis was spent in what was then called a tavern. Here I had my first hotel experience. Being placed in a room by myself I was told to blow out the candle when I got ready to crawl into bed. Well, I was in a strange city, among strangers, and the situation did not appeal to me in the least. I set up some kind of a demonstration that brought the hotel clerk to the door. I told him that I did not care to sleep in that room alone, and that he should take me to the room where father and mother were. The problem was solved by throwing a heavy comforter on the floor for me, and there I put in as good a night's sleep as any boy needed. You see I had not journeyed enough to learn the ways of the traveling public. I got through with this my first experience in a hotel by being twitted a bit the next morning by some of the hotel people.

A run on the railroad finally brought us to Jefferson City, where we entered an old-time stage for a trip of nearly two hundred miles to the southwest. Into this conveyance my parents, their six children, and others, were crowded. It meant to travel day and night until our destination was reached. The roads were muddy and at places almost impassable. At the crack of the whip, out of the city, drawn by four horses, we went at a lively gait. About every twenty five miles horses were changed, and a time or two we changed drivers. At midnight, the first night out, there was a sudden stop, with the stage stuck in the deep mud, and leaning far to one side. Orders were given for everybody to climb out in the mud—men, women and children. The night was dark, the mud deep and the weather chilly, making for all of us a disagreeable experience. We were directed to a plantation house near by, where the man of the house was aroused and told of the situation. He invited us into a large room, where there was a blazing fire in the fireplace. Stretched out on the floor, and in front of the fire, were about one dozen negro men sound asleep. They were aroused and room was made for all of us near the fire. This was our first observation of real

slavery. Two of the men had been told to yoke up some of the oxen and pull the stage out of the mud. This done, we continued on our night journey, probably none the worse on account of our unpleasant night experience.

### On The Farm

To make a long story short, on we went through Warsaw, then to Bolivar, and from there to the northern part of Cedar County, where father purchased a farm, on the east side of Springfield and Greenfield highway, and fully twenty miles from where a group of members lived near Stockton. Why father ever selected such an isolated location has always puzzled me. The farm consisted of eighty acres, at the edge of the timber. The house, about eighteen feet square, was built of logs. It had two doors, one window, and a large fireplace in one end. In this room my parents set up house-keeping. In two corners were beds, under each a trundle bed. A third corner was set apart as kitchen and the fourth corner fitted up for a living room. All the cooking had to be done in the fireplace. Near by stood a small log smokehouse, and further away a log stable. In the way of buildings, some improvements were made a few years later, and a cookstove was added to the outfit. We were more than one hundred miles from any railroad, in a hilly country, sparsely settled, having no church services of any sort, and of course no Sunday-schools.

Here we were to live, and here, as a lad of ten, I was to lay, or have laid for me, a part of the foundation leading up to a busy literary life. The outlook was anything but promising. But I was kept busy and in a general way, interested. My first task was to grub out fully one thousand persimmon sprouts that had sprung up on the farm. A little later I was plowing, and with an old fashioned hoe, I covered the corn one of my sisters had dropped. This led to plowing corn, and finally to binding the grain that was cut with an old-style cradle. In fact, I was soon a full-fledged farmer boy. I even helped quarry the rock used in building stone fences. There were trees to fell, rails to split and fences to build. I was in all of it with ax and maul. The work was hard and the hours long, but I grew stronger.



We had plenty to eat, but there was little variety. A few cows supplied all the milk we could use. Wheat bread seldom appeared on our table. Corn bread was served at every meal, while mush and milk composed the principal dish for more than one-half of our suppers. Mother and the girls dried beans, corn, peaches, apples, wild plums and pumpkins. For further winter supplies we stored both Irish and sweet potatoes, and gathered hazelnuts, walnuts and large shell-bark hickory nuts. Then there was the barrel of genuine, old-style kraut. Occasionally a hog would be killed, and now and then a neighborhood beef was butchered and divided up. During the fall and winter months I trapped rabbits. When the dogs treed an opossum, that meant some good eating for the family and an ideal cap for a boy.

Do you say, "splendid variety"? Maybe the reader looks at it in that way, but it was certainly primitive. As compared with the way most people live these days, ours was a wild life. I was as proud of my well made bow and arrows as was the average Indian boy.

#### Pioneer Living

As the months came and went we grew accustomed to our primitive surroundings. We learned to raise and make nearly everything needed. Mother acquired the art of spinning, but the weaving we hired done. In this way cloth was procured for clothing. Father learned to mend and half-sole the shoes worn in the winter. None for the children were required during the summer months. Aside from a small amount of sugar and some coffee very little money was spent for groceries.

In the woods and on the prairies there was plenty of wild game. One day I counted sixteen deer as they walked across our field, not more than eight hundred feet from our house. Early, one morning, on opening the front door, we saw a deer making himself at home among the cattle not seventy-five yards away. In the woods were wild turkeys, coons, and squirrels in abundance, with nobody even dreaming of game laws. We had no gun. Father was no man for a gun. With him hunting was a waste of time, and so we never bagged any of the game that might often have been shot almost from our door.



However, the hunting spirit was in me strong. I had two dogs, one large and the other small, Tiger and Pen, we called them. They were trained for hunting, but in the absence of a gun we were limited to small game. Sometimes at midnight father would waken me and tell me that Tiger and Pen had something treed out in the woods. They might be a half-mile away and in a still night their barking could be heard distinctly. I would dress quickly, throw an ax across my shoulder, and plunge into the woods, going in the direction of the barking. As for night experience in the woods or anywhere else, I knew no fear. My ambition on such occasions was to find the dogs, and help them to capture the game.

The dogs and myself made a good working team. We understood one another, and the dogs understood each other. The larger dog, Tiger, could outrun Pen and could also outrun any rabbit that might be jumped, but if let alone a rabbit might dodge him and in this way escape. So when the two dogs started a rabbit, Tiger would circle around the rabbit, while Pen, doing his running on the inside of the circle, would secure the game. A performance of this sort would make any boy proud of his dogs. This was what I would now call dog strategy, and comes as the result of the way dogs reason. Some people say that dogs can neither reason nor plan. Well, to see Tiger and Pen take in a rabbit might to some seem like animal instinct, but it would have required a high type of thinking to plan any better.

During the week days there was plenty of work on the farm to keep a boy busy, and sometimes a little too busy to his liking. It is said that "all work and no play makes Jack a dull boy." I would change that a bit and say that "all work on the farm and no recreation make Jack a discontented boy." The most that people knew about boys, in the backwoods, was to feed, clothe, and keep them busy, if possible, and let them grow. So far as recreation was concerned, boys got plenty of that on Sunday. There was no meeting or Sunday-school to attend, so they naturally took to the creeks and the woods, and put in a full day, swimming and knocking squirrels out of trees with stones. While this was a poor way of spending the Sabbath, still the swimming and throwing stones gave physical training that helped develop muscles and skill. It is marvelous

what accuracy in the casting of stones was acquired by the average western boy.

### BEULAH LAND

Oh, Beulah Land, sweet Beulah Land!  
As on the highest rock I stand,  
I look away across the sea  
Where mansions are prepared for me  
And view the shining glory shore—  
My heaven, my home forevermore.

John 14:2, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know."

This promise, which Jesus so lovingly gave His disciples, is extended to us. The last chapter of the Revelation contains these words: "And the Spirit and the Bride come. And let him that heareth say, come. And let him that is athirst come. And whosoever will let him take the water of life freely."

There is no question that the hymn-writer above had a vision of Heaven. We can only imagine what it is like. A wise man once said that the purpose of man is to serve God and enjoy Him forever. Thank the Lord He has prepared a place for us to do this. It is true that there is sadness and mourning in this life, but we can rejoice in the promises of God, all those that trust in Him. One day our burdens will be laid aside and our tears will be wiped away. Isaiah 51:11 says, "Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head; they shall obtain gladness and joy, and sorrow and mourning shall flee away." The hymn-writer above was not standing on a literal mountain and was not looking across a literal sea. All these things were viewed by faith, a faith capable of giving us a vision of our heavenly home. Nothing on this earth can compare to it, and only the redeemed of the Lord can even imagine it.

Come, ye pilgrims, cease to mourn,  
Press onward to the prize;  
Soon the Savior will return  
Triumphant in the skies:  
Yet a season, and you know  
Happy entrance shall be given;  
All your sorrows left below,  
And earth exchanged for heaven.

"And he that sat upon the throne said, Behold, I make all things new." Revelation 21:5A.

Brother Lynn H. Miller  
70 Round Barn Road  
Newmanstown, PA 17073

## OBITUARY

### JOEL CASTLE

Brother Joel Edward Castle, 17, died of a brain aneurysm at Blank Children's Hospital in Des Moines, Iowa on April 21, 2001.

He was born February 23, 1984, to Keith and Sheila (Byfield) Castle of Adel, Iowa and had lived in rural Adel all his life. He was a high school senior who was home-schooled and enjoyed deer hunting.

Joel was baptized June 2, 1993, at the young age of nine. He remained faithful and active in the Dunkard Brethren Church at Dallas Center, Iowa.

In addition to his parents, he is survived by a brother, Todd of Dallas Center; four sisters, Laura Cover of Sonora, California, Michele Fidler of Manheim, Pennsylvania, Annette Hawbaker of Dallas Center, Iowa and Leanne Royer of Goshen, Indiana; his grandparents, Paul and Doris Byfield of Adel, Iowa and Lynn and Ruby Castle of Joy, Illinois.

His presence is sorely missed by his family, the church youth group and his church family.



The prayers and help from the church family and community have been overwhelming. Thank you.

The Castle Family

## NEWS ITEMS

### MINISTERIAL LIST CHANGE

Please add to the Ministerial List in the February 2001 issue: Wesley Miller, 802 Castle Rock Rd, Quinter, KS 67752. Telephone 785-391-2231.

### NOTICE

There was a misprint on the Young People's Sunday School Lesson sheet for October 2001. On October 21 the scripture should be Proverbs 12:20-25 instead of Psalms as printed. On October 28 the scripture should be Proverbs 2:3-5 instead of Psalms as printed.

Bible Study Board

### PLEASANT RIDGE, OHIO

The Lord willing, the Pleasant Ridge Congregation plans to have their Harvest Meeting September 23, 2001. Services will be in the forenoon with a basket dinner at noon. Everyone is welcome to come and enjoy this service with us.

Sister Marjorie Flory, Cor.

### WALNUT GROVE, MARYLAND

The Walnut Grove Congregation plans to have their Revival Meeting beginning Wednesday, October 3, and ending with Lovefeast, Sunday, October 7. Please encourage us with your presence and your prayers.

Sister Dorothy Nell, Cor.

### LITITZ, PENNSYLVANIA

The Lititz, Pennsylvania Congregation plans a revival meeting, October 14 through 21, 2001, Lord willing, with Bro. Paul Stump as the speaker. October 21 would be the Lovefeast. We invite

your prayers and attendance at these meetings.

Sister Arlene Birt, Cor.

#### PLEVNA, INDIANA

The Lord willing, the Plevna Congregation plans a revival meeting, October 19, 20 and 21 with Bro. Tom St. John as evangelist.

Friday evening service will start at 7:30 P.M. Saturday services will begin at 11:00 A.M., 2:00 P.M. for examination service and Lovefeast at 7:00 P.M. Sunday services will begin at 7:30 A.M. for morning worship and then at 9:30 A.M. and 7:30 P.M.

Your presence and prayers are welcome.

Sister Margaret Birt, Cor.

#### QUINTER, KANSAS

The Quinter Congregation plans our revival meetings beginning, Sunday, October 21 through Sunday, October 28. Bro. Jason Reed of Bethel, Pennsylvania will be our evangelist. Saturday (October 27) services will begin in the forenoon with a Lovefeast that evening.

We welcome everyone to join us for worship, fellowship and a time of renewal with our Lord.

Sister Ruth Clark, Cor.

#### WEST FULTON, OHIO

The Lord willing, the West Fulton Congregation plans to hold their Revival Meetings, October 7 through 14, 2001. The speaker will be Bro. Merle Sweitzer from Shrewsbury, Pennsylvania. Our Harvest Meeting will be the last Sunday of the meeting, October 14. Please pray for these meetings and come and enjoy them with us.

Sister Dianne Heisey, Cor.

#### THANK YOU

A Special Thank You to each one for the cards and good wishes on our 55th Anniversary. Thanks so much for all the happy memories shared with us.

May God richly bless you.

Brother Lawrence and Sister Etta Clayton

## THANKS

We want to thank everyone for their prayers, cards, calls and gifts for Valeria. We have appreciated the support of everyone and have felt all the prayers. We know that God is faithful. She had her second surgery July 16 and is doing very well. She is a totally different little girl now than she was before.

Thank you again for all your prayers and support.

Brother Don, Sister Mabel Chupp and family

**ADULT SUNDAY SCHOOL LESSONS FOR OCTOBER 2001**

October 7 - Communal Lament Psalms - Psalm 74

1. What does it say about values, when men destroy the work of art and craftsmanship that had once made men famous?
2. How long will God allow the adversary to reproach, and the foolish people to blaspheme His name?

October 14 - Communal Lament Psalms - Psalm 80

1. What does it mean for God, the Shepherd of Israel, to "turn us again"?
2. Who or what is "a vine out of Egypt"?

October 21 - Communal Lament Psalms - Psalm 85

1. God is always drawing us to Himself. What are the lessons that we can learn about Him bringing back the captivity of Jacob?
2. What happens when mercy and truth meet together?

October 28 - Communal Lament Psalms - Psalm 90

1. How can God be our dwelling place?
2. Are we guaranteed 70 years? How do we number our days?

NOTE: There was a misprint on the Sunday School Lesson Sheet



for the Young People. On October 21 the scripture should be Proverbs 12:20-25 instead of Psalms as printed. On October 28 the scripture should be Proverbs 2:3-5 instead of Psalms as printed.

## **YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR OCTOBER 2001**

October 7 - The Fig Tree - Matt. 21:17-22, Mark 11:11-24

1. If this was not the season for figs, why did Jesus curse the tree.
2. Is believing the only basis for receiving?

October 14 - Obedience - Deut. 26:16-18, Josh. 1:8-9, Matt. 7:21-23, James 1:21-25

1. Is it possible to establish a relationship with God without keeping His commands?
2. Will everyone who calls upon the name of the Lord be saved?

October 21 - Prudence - Prov. 12:20-25, 13:13-16, 22:1-4, Luke 12:29-35

1. We have seen a fool proclaim his foolishness, but why would a prudent man conceal knowledge?
2. What is the key to riches, honor, and life?

October 28 - Knowledge - Gen. 3:5-6, Prov. 2:3-5, John 7:16-17, 8:31-32, II Tim. 3:7, II Pet. 3:17-18.

1. What is the manner in which we should seek after knowledge?
2. How will knowledge of the truth, set us free?

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# BIBLE MONITOR

VOL. LXXIX

OCTOBER 2001

NO. 10

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"For the faith once delivered unto the saints"

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OUR MOTTO: Scriptural in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## O THOU WHO HEAREST WHEN SINNERS CRY

O thou who hear'st when sinners cry!  
Tho' all my crimes before thee lie,  
Behold them not with angry look,  
But blot their mem'ry from thy book.

Create my nature pure within,  
And form my soul averse to sin;  
Let thy good Spirit ne'er depart,  
Nor hide thy presence from my heart.

Tho' I have grieved thy Spirit, Lord,  
Thy help and comfort still afford;  
And let a wretch come near thy throne,  
To plead the merits of thy Son.

A broken heart, my God, my King,  
Is all the sacrifice I bring,  
The God of grace will ne'er despise  
A broken heart for sacrifice.

-Isaac Watts

## IF MY PEOPLE

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." II Chronicles 7:14

In light of recent events within our nation, these words serve as a promise to those who, though neglectful in the past about their relationship with the Lord, want to reestablish a right relationship with God. God desires that all would repent and turn to Him. Although He is a stern and righteous judge, He desires repentance even more. This world continues because He has not closed the door of opportunity for the lost, straying, and neglectful.

He desires that the "prodigal" would return. He will welcome the erring as surely as the father of the prodigal son welcomed home his wayward son with the fatted calf, the robe and the ring. That return requires the active decision of the prodigal. It was when the prodigal made up his mind to return to his father that he began his journey home. The word "if" is very small, but it has great meaning. In one sense in the verse above, it has the meaning of "when". "When" his people awake to their true Spiritual condition, they may apply to Him for His healing. As long as the earth continues, the opportunity for repentance exists. God is ever ready, so it is a matter of when people will avail themselves of His proffered forgiveness and healing.

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**THE BIBLE MONITOR****OCTOBER 2001**

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Published monthly by the Board of Publication of the Dunkard Brethren Church in the plant of Haines Printing Company.

**Postmaster:** Send address changes to Haines Printing Company, 14 E. Main St., North East, PA 16428.

**Terms:** Single subscription \$5.00 a year in advance.

Send all subscriptions and communications to the editor.

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"If" also gives the thought of choice. The choice is between doing and not doing. If His people will make the choice to repent and turn to Him, then will His promises prevail. "If" His people do make the right choice, then He will pour out His multitude of blessings.

Since this is written to "my people", it is more of a revival message than an evangelistic message. Often evangelism is dulled by the imperfections of God's people. They are stumbling blocks to those who need salvation. While disobedient Christians do not entirely prevent salvation among those who need it, that disobedience may be an excuse for the lost. Laxness in Christian's lives may drive away those who would contemplate salvation. If the Church does not significantly differ from the surrounding world, why would any want to unite with such a group?

Being "called" by his name means we have a high honor in bearing His name. He is concerned how His name is used. He does not want it misused. Just as He warned in the Second Commandment that His Name should not be taken in vain, so He wants those who call themselves by His Name to be careful how they live.

We have the privilege of using the name of our Saviour Jesus Christ. The name, "Christian" speaks of us as those who honor and follow Him. We are "Christ's ones." As His representatives we need to be careful how we wear that name. Do our lives and lifestyles show the world that we are truly His own?

His instructions include four actions that need to be taken. Two are quite active while the other two deal more with the condition of the mind.

The first instruction is to be humble. Humility is not the natural course of man. He tends to be boastful and to emphasize what he has and will do for himself. He would take Heaven by storm if he could. He does not want his ego to be crushed but to be soothed. But God needs an acknowledgment that He is supreme not man. Man needs to understand that he is restricted by the boundaries that God has set about him. Man is not the center of universe though he may think so.



The second instruction is to pray. Prayer needs to be an active part of the Christian's life for it is vital communication with God. It is not only telling God what we need but also listening for what God would say to us.

Seeking God is a mental exercise as we determine that we want to find God's will and way for our lives. It is meditating long and hard about the truly important things in our lives. When we have looked deep and have determined that we do truly want to serve God, then we are ready for the fourth instruction which is to turn towards Him and away from the activities that have formerly been important to us. He wants us to turn our course of thought and activity around and commit our way to Him. He wants us to adopt His ways as our ways. He wants us to adopt His thoughts as our thoughts. When we do we will live a life that will be pleasing to Him.

He is waiting to heal you and me. Are you willing to repent and turn about in your way that you might please Him?

M.C.Cook

## **PETER PREACHES TO THE GENTILES**

Acts 10:24-48

Peter and some other unnamed brethren from Joppa went with the delegation from the Centurion to Caesarea. In the meantime, Cornelius had called together his relatives and neighbors. He was an evangelist before becoming a Christian!

When Peter arrived at the house of Cornelius, Cornelius met Peter, and fell down at his feet, and began worshipping him! Oops! Peter knew that God does not like it when people worship anyone or anything but Him! So Peter quickly lifted Cornelius up and told him, "Stand up! I am a man just like you are!"

One of the important hallmarks of the Brethren Church was the equality of the believers. One person had one vote in the Council Meeting. The Elder had one vote, and the lay member also had one vote. Traditionally, there were no raised pulpits—to further the idea of equality. All believers are equal in God's sight. We have

differing gifts and responsibilities. One is not more important than another in the sight of God. This idea is held forth here in verses 25 and 26.

After a few remarks, and after Peter and Cornelius shared their mutual visions, Peter began preaching Jesus Christ and the resurrection. Of course, I think that the sermons given in Acts were much longer than what is written, and that what is recorded is merely a summary. Look at what Peter preached in verses 24 through 43. According to what we hear today, it was not all that profound! Peter preached the basics. He stuck to preaching Jesus Christ and Him crucified, buried, and resurrected! Peter preached remission (or complete forgiveness) of sins through the Name of Jesus Christ.

Of particular note in this message is verses 34 and 35. Peter learned, through this experience, that God does not respect persons or races, but hath in every nation called out those who will fear Him. That's exciting. I do not believe it is for me (or you) to judge the Christians in other lands — about whether or not they really are Christians! We are definitely called to let God do the judging! It is thrilling to be a part of helping to spread the Word through the printed Gospel ministry! It is even more thrilling to read letters of testimony about God moving in people's hearts and lives!

Well, what happened?!? See verse 44. While Peter was preaching, the Holy Ghost fell on all of them that were listening! While this portion does not specifically say exactly what symptoms were manifested, something happened so that the Jews who were with Peter knew beyond a shadow of a doubt that the Holy Spirit fell on the Gentiles! They probably had a similar experience to the people in Acts 2. One manifestation that is specifically listed in verse 46 was that the Gentiles were speaking in tongues. Upon witnessing this, Peter said that they could be baptized in water in the Name of the Lord. Praise the Lord!

**Summary Thought...** Be careful NOT to try to put God (or the Holy Spirit) in a box. Some people argue that everything always comes in a particular, specific order, such as (1) repentance, (2) belief, (3) baptism, (4) remission of sins, and (5) the gift of the Holy



Ghost (Acts 2:38) — and that if someone experiences salvation in some other order, they are not really saved. We need to be faithful to our understanding of the Scripture, but not be closed-minded and dogmatic to other valid interpretations. The Holy Spirit can choose to fall on people before or after baptism, according to His whim, and we should not spend a lot of time arguing about it either way.

Did you ever think that there could have been several denominations of different churches started by those who had their eyesight healed by Jesus? There could have been the Church of the Single Touch, the Church of the Second Touch, and the "Mud Daubers." Each of these could have argued how they were the true and faithful remnant, and better than any of the others. But there is a better way, and that is to have true Biblical unity in the Name of Jesus Christ. (Philippians 2:1-3).

Respectfully Submitted,  
Brother Robert S. Lehigh

## KENYA KNOTES

Hello everyone,

I had a busy morning so I decided to take the time to sit down and write a while.

9/24, Monday. First day of school!!!! Cherilyn, Kimberly and Michael all started school today. They had all been looking forward to it for weeks now and were glad to finally start. I did laundry all day. It was a beautiful day to do laundry. I would hang out one load and by the time I would have another one done that one would be dry and I could take it off the line already. The girls played outside after their nap and Cheryl picked up the house. I covered a board with flannel material to use in Sunday School. I had been using a box with the flannel just pinned on to it.

9/25, Tuesday. Cheryl started school right after breakfast and I put Junitta to sleep. Ray, Gilbert, Davidson, Veronica and I went to Katali to do some shopping for supplies. Davidson and I went to get the groceries and Ray and Gilbert went to the hardware store



to get some tools. Then we all met back at the van to drop off our bags. Then Veronica, Davidson and I walked down to the street markets to buy some material for a curtain for the kitchen door. Ray and Gilbert went to the bakery and then came down and picked us up. On the way home we went to Kapalami to pick up the benches at the church there. The pastor had left the church so we were taking the benches to a member's house so that they could meet there. We got back to the mission around 3:00. I laid down for a while because I had a migraine head ache. That evening Cheryl and I finished the puzzle I had started on Sunday and I laminated it to hang on the wall by the first one.

9/26, Wednesday. I drove for the first time and did fairly well at staying on the side of the road that I was supposed to. Ray and I went to Frank's mothers house to pick them up to take them to the hospital for another appointment for Frank. When we got there I went back to get them and Frank was ready so I started walking out with him. Then his mother came out and told me to let go of his hand so I did and Frank walked the rest of the way to the van. I was so surprised. We took them to the hospital and then Ray and I went back to the mission. I went back and picked them up and brought them to the mission when they were done at the hospital. It was so cute to see Veronica and Frank walking around together. They had played together a lot but Frank had not been able to walk and Veronica could not quite understand why. She thought it was so nice that her friend could walk with her. We were to have prayer meeting in the evening but it was so cold that only about four people showed up so it was not much of a prayer meeting. Cheryl worked on the curtain for the kitchen door after school and I worked on getting the books organized and ready to be loaned out. I was putting library cards in all of them with the name of the book and the authors name on it so we can keep track of the ones that people take home.

That brings me up to today so that's all for now. Bye until next time.

Sister Nancy Noecker

## CHRISTIAN AMERICA

We truly thank God for America, for the many freedoms that we enjoy.

That we are a people most fortunate should be shared with every girl and boy.

Down with Communist sympathizers and others who government would overthrow.

Up with those filled with love and charity-who help to make this country grow.

Yes, I do appreciate America, though perfect she certainly is not. But I owe my love to someone higher. (Christian have you forgot?) Jesus Christ commanded that I love God with all my heart, my mind and soul.

No room is left for patriotic love, no matter how fine the goal.

This country was founded by "Christian" men who were violence prone.

After invading the land they killed the Indians "for refusing to leave them alone."

After conquering the Indians they made war with the king to obtain their liberty.

That the Bible forbids this they acknowledged not, and truth refused to see.\*

Yes, our peace loving forefathers came to this land, persecution to escape - be free.

But the Patriotic loyalists put many in jail - beat them - and perhaps hung some on a tree.

They were willing to suffer, and even die, for what they believed to be true.

Yet in order to avoid criticism from others we bow to the "red, white and blue"!

It is sad that some "Christians" choose to follow radical haters of our country today.

Instead of following the Prince of Peace, Jesus Christ - The Life, The Truth, The Way.

But it is also sad that true followers of Christ many are ashamed to be.

They follow "Caesar" and march to the drum of "fight to keep this country free."

\*Romans 13:1-2, I Timothy 2:2, I Peter 2:13-15

Note: We do not wish to suggest that all the violence was initiated by the white settlers or vindicate the aggressive actions of the Native Americans.

The teaching that America is "the new Israel" is no less than heresy.

The only Christian nation God ever established on Earth was and is the Church. I Peter 2:9.

I Peter 2:17, "Honor all men. Love the brotherhood. Fear God. Honour the King."

Brother James M. Hite  
816 E. Birch St.  
Palmyra, PA 17078-2704

## WHO WEEPS FOR THE BABIES?

Our country has shed tears this past week for the many, many lives that were lost through acts of terrorists, and rightly so. It is clear evidence of wicked hearts devoid of God's love and respect for life. Thousands upon thousands are affected by this act and hearts ache world wide.

What bothers me is that as horrible as this act was, every day across this land just as many lives are being taken by the hands of skilled doctors in sterile hospitals and clinics with the approval of our government. Little hearts quit beating, little lives are snuffed out. Little mouths that never even had a chance to cry for help are closed forever. We are aborting our babies. The cry is that these



are "innocent people" that died in the East. True enough. What about the babies that are being killed all the time? How much more "innocent" can the victims get? Who is going to shed some tears for our little innocent victims that have been killed by the millions in the last decades?

Sister Sally Meyers  
2641 205th St.  
Dallas Center, IA 50063

Editor's note. This article originally was submitted as a letter to the Editor of a daily newspaper.

### **WISDOM FROM GOD**

"It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood." Leviticus 3:17.

Perhaps never in the entire history of mankind has the general population been so health conscious as in the last decade. Regular physical and dental check ups are common in a large percentage of our civilized population. Natural remedies, once very popular, have made a come back in recent years and have grossed millions of dollars for their distributors. Words like cholesterol have become a part of the common vernacular. While mankind has come to scientific knowledge concerning diseases and their cures within a few hundred years, the God of the universe knew this from the very beginning and gave the nation of Israel various restrictive laws for their physical benefit.

We find two such restrictions in our study verse. Along with the health benefits we also see spiritual applications to these two restrictions from God.

Medical science is in almost complete agreement that the fat on meat is harmful to the working of the body. Clogged arteries to the heart is perhaps the most serious problem related to the eating of fat. Serious weight gain, a by product of eating fat, also is a large part of current health problems. Some types of cancer may also be related to the eating of fat, although such habits as smoking and drinking alcoholic beverages are more commonly related

to the problem of cancer.

It is also a well-known fact that the fat of the meat is what gives it a good taste. We do not know if the Israelites were prohibited from eating meat that contained some fat or if the restriction was in eating the fat without any other meat. This prohibition is not reported in the New Testament so the Church is not under any obligation to observe it. But we are commanded to take care of our bodies. We, personally, try to observe the doctor's suggestion to eat mostly lean meat.

The spiritual application to eating fat is much more serious. We see the eating of fat as a picture of our carnal "appetites." The world's expression, "If it feels good do it," has had an impact on the earthly church. Things that were once considered "worldly" by a large part of the Church made up of various denominations and independent groups are now accepted. We are convinced that the current trend challenging plain dress, in the few groups that still observe it, is because of carnal appetites. The new guide for modesty in many church circles is "no man made rules." The scriptural instructions in this area are either ignored or declared to be "legalistic." The outcome of this type of thinking is that some groups now refuse to condemn gross immorality!

The eating of blood is one of the few ceremonial laws repeated in the New Testament. "That ye abstain from meats offered to idols, and from blood,..." Acts 15:29. The Jehovah Witnesses take the extreme position that this includes blood transfusions. It is an established fact that diseases are carried in the blood stream and that contaminated blood can spread diseases. This is the reason dentists and medical technicians usually wear gloves when working on patients.

We have heard of those who eat what is called blood pudding. We have often wondered if Christians should partake of such. There are also those who prefer their meat to be what is known as rare. Sometimes this type of meat has blood visible. Should Christians abstain from eating such? Personally, we prefer our meat completely cooked, not "pink." We have found that when ordering in a restaurant "medium rare" is a more tasty way of preparing meat.

No blood is visible in this type of preparation.

The spiritual application of eating blood concerns sin. The Bible says, "Though your sins be as scarlet (a bright red) they shall be made white as snow." Even a black marker will often not cover red ink but will cause it to give a type of glow. Only red will successfully cover red. Only the blood of Christ can cover (actually remove) our scarlet sin.

Have you given your fleshly desires over to Christ? Has His blood redeemed you from all sin?

Brother James M. Hite  
816 E. Birch St.  
Palmyra, PA 17078-2704

## A GLIMPSE OF OUR HOME IN HEAVEN

Harold S. Martin

Heaven will be the future dwelling-place of all true Christians. Heaven will be the eternal presence of everything that can make the believer happy, and the eternal absence of everything that can cause sorrow. The Bible tells us several things about Heaven.

### 1. HEAVEN WILL BE A PERFECT PLACE

Heaven is a real place. It is as real and as material and as literal as the cities of Chicago and London here on earth. When you write a letter and use the word "Heaven"—spell it with a capital "H"—just as you would spell the word "Houston" or any other city. Heaven is not simply some state of being, or some blissful state of existence. It is a prepared **place** for a prepared people.

Many sneer at Heaven. They say it's merely a land of make-believe. Others say that the only heaven man will ever experience is the heaven on earth that he is able to achieve. But Jesus set the record straight when He said, "I go to prepare a place for you; if it were not so, I would have told you" (John 14:2). Jesus says that Heaven is a real place, and His word should be enough to convince each one of us.



## 2. HEAVEN WILL BE A HAVEN OF REST

We are told in Hebrews 4:9, "There remaineth therefore a rest to the people of God." The writer of Hebrews had just been discussing the Sabbath rest after the six days of creation; and also the Canaan rest for the children of Israel after forty years in the wilderness. But the writer points out very emphatically that this Canaan-rest was earthly, and only a symbol of a greater rest—a heavenly rest yet to come.

For example, Heaven will be a place of rest from sorrow and suffering. The next to last chapter of the Bible says, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying (neither shall there be any more pain), for the former things are passed away." Anyone who is familiar with suffering and physical affliction in this life; anyone who has walked up and down the corridors of our hospitals; anyone who has seen the tremendous pain and anguish that human beings are called upon to pass through—must marvel exceedingly at the extent of this glorious promise. In this life, our bodies are subject to disease and accident and old age—but over in Heaven we will have new bodies, and they will be free from physical limitations. Withered arms will be made whole. Blind eyes will see. The lame will walk again! Heaven will be a haven of rest; we will rest from pain and physical affliction forever.

## 3. HEAVEN WILL BE A HABITATION WITH GOD

Revelation 21:3 says "And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men and he will dwell with them, and (shall be) their God." The greatest joy about Heaven is the fact that those who are saved will be with God forever. The greatest thing about Heaven will not be the rewards, the crowns, the white robes, the walls of jasper, the streets of gold. The greatest thing about Heaven will be our eternal fellowship with the Son of God—the one who loved us and redeemed us from sin.

Heaven will be a habitation with God—a place where we will dwell with God, not only for a day, but for all eternity. The Bible says, "God himself shall be with them, and he shall be their God."

#### 4. HEAVEN WILL BE A COMPLETION OF KNOWLEDGE

There are many things we don't know here in this life, but the day is coming when our knowledge will be perfected and completed. The Bible says, "For now we see through a glass darkly, but then face to face. Now I know in part but then shall I know even as also I am known" (I Corinthians 13:12). The question is often asked, "Will we know each other in Heaven?" Surely if we know our loved ones here in this life (with only a partial knowledge) we will know them when our knowledge is completed and perfected (as it will be in Heaven).

Every individual in Heaven will have a complete, perfect knowledge. And this means not only that we will know each other without the formality of introduction, but it means too that we will understand why it was necessary in the providence of God, to endure trials. The dark things will be made plain. The trials and temptations—the burdens and sicknesses—all these will be understood.

#### 5. HEAVEN IS A HOME SECURED ONLY IN CHRIST

On the outskirts of a southern Ohio town, there is a sign along the road that says, "Drive carefully, heaven can wait." Apparently those responsible for the sign, think that everyone is going to Heaven, and that when people are killed on the highway, they immediately go to Heaven. But it is not really true that every human being is going to Heaven. **It is true** that every human being is eternity-bound; **but not all** are Heaven-bound.

The only hope any person can ever have for getting into Heaven is through a personal faith in Jesus Christ. His is the only name under heaven (given among men) whereby we must be saved. Jesus plainly said, "I am the way, the truth, and the life; no man comes unto the Father but by me."

To get into God's Heaven, we must come in God's way and according to God's terms. This means believing that Jesus died for your sins; it means repenting of a past life of disobedience and sin; it means surrendering your will to the will of God. The moment you appropriate the death of Jesus Christ as an atonement for your sins through faith, repentance, and baptism—God's Spirit will



dwell within you, and God will give you the power and the desire to keep His commandments.

Heaven is a wonderful place. William Belderwolf told of the little girl who was blind from birth. She never saw the beauties of earth like we see them. The only thing she knew about the beauties of nature, was what her mother tried to describe to her. The family had a noted surgeon work on her eyes, and finally the operations proved successful. After many months—the day came when the last bandage dropped from her eyes. She flew into her mother's arms, and then to the window, and then to the door. And as the glories of earth rolled into her vision for the first time in her life, she ran screaming back to her mother and said, "Oh mommy why didn't you tell me it was so beautiful?" Her mother wiped the tears of joy and said, "My child, I tried to tell you, but I just couldn't do it." And just so, when we go sweeping through the gates of pearl (and catch our first glimpse of the beauty all around us)—we'll say the same thing. "Why didn't you tell us it was so beautiful?" The Bible **does** tell us—but our finite minds are not able to comprehend it all.

Jesus says, "In my Father's house are many mansions." Won't you tell Him to reserve one of them for you? Each moment you put it off, is going to narrow your chances for ever getting it done. Jesus Christ is able and ready to save you. Commit your soul to Him today.

Note: Additional copies of this tract sent free on request. Ask for our sample packet of Bible Helps. Address: Bible Helps, PO Box 391, Hanover, PA 17331.

## MEDITATION

H. A. Daum

I want to be saved from the troubles of sin  
From the powers of death and the grave.  
I want to be always found living like Him  
Who died, us poor sinners to save.



I want to be humble and live by the cross,  
On which our dear Savior has died,  
I want to know what He requires of me,  
And by His decision abide.

I want His dear spirit to reign in my soul,  
And teach me the way of the lamb.  
I want to have charity, Faith, hope and love,  
And do all the good that I can.

And when I am done with the trials of life,  
And pass to the other bright shore,  
I want to see Jesus who died on the cross  
And dwell with Him there, ever more.

I would like to see all of my loved ones and friends  
Sometime on that beautiful shore,  
There are many I know who have gone on before  
But there'll always be room for one more.

So, brother, let's follow the spirit that leads  
And teaches the words that He gave,  
Let's be true and faithful To Jesus our Lord,  
Who died, us poor sinners to save.

-Selected by Sister Terry Scofield

## THE SPINNING TOP

BAM! Tom awoke with a start. His eyes felt like red-hot marbles. His tongue was sandpaper. His head was as big as a bushel-basket and weighed half-a-ton. His back hurt. His arms and legs throbbed. He—felt—like—garbage. Buzzzzz..... The exhaust fan above his head in his cheap hotel room made a funny-familiar noise, over and over and over and over... It was too hot to turn it off. "Face it, Tom. You drank too much last night. You do not even remember where you were. You wish you did because there are some questions that need answered. Were you with a woman? Did she have any diseases? Did you fight anyone? Did you hurt them? At least you did not drive a car. You could have killed someone!" The little voice inside his head chattered ceaselessly. He thought about getting a glass of water, but changed his mind when he realized how his stomach felt. The water would probably not be down there long. "There you go again. Your only thought in life is to fill your stomach or satisfy whatever needs scratching at the time. Look in your pockets. They are all empty!" He looked. He did not have a cent to his name.

Buzzzzz..... Flies. Heat. "This place stinks," he thought. A wave of nausea hit him like a fist in the gut. He bolted for the bathroom. Later, lying on the moth-eaten bed, the voice returned. "At least there is no television in this place. The way you blast the television all the time, not to mention the music, there is no way you can hear me talk to you."

"That is why I always play them so loudly," Tom answered the little voice. "So I can drown you out."

He lay there, remembering just a few short days ago the ultimatum he gave his father. "Give me the money you owe me! I am leaving and you cannot stop me. I am twenty-one. I am sick of you and Mom, and I am sick of this phony religion!" He felt bad about how he had spoken to his parents. It did not take long to spend a few hundred dollars. The voice in his head that plagued him returned. "You thought your Mom and Dad kept you in a cage all these years, but they were only trying to save you from yourself. Your life for the past twenty-one years has been a spinning top. It

just wound down for the last time." He sat up, suddenly. He realized that all he had done in the past few years was rebel against anything that even hinted at authority. Down deep he loved his folks, and his little brother, too. The voice returned. "Just look at yourself. Smell yourself. Look at this place. Your own bedroom at home would be clean and cool. The sheets would be clean."

Tom thought about his little brother, Bill. He remembered the fun they used to have. "That never gave you a headache like you have now, did it?" The voice taunted him. The last few months he did not even like Bill close to him. "He cramps my style," he used to say. "He's just a brat." The thought of how he treated the little fellow pained Tom. "How about how you swore at your parents? Do you really think they deserved that?" That voice, the voice of Tom's conscience.

When Tom first left home, he went straight to the apartment of a friend. "You ought to leave when you are twenty-one, like I did. Move in with me — we will have a ball," he had promised. What a ball it was. Hours — days — weeks ran together with hardly a pause as every possible vice was tried and every possible temptation consummated. Women — booze — drugs — loud, raucous music — carnivals — brothels — all in one dizzying, stupefying lunge into the unknown. When the party was over, he found himself here—.

"What a fool I have been! My father will take me back, just like the father did in the story of the prodigal son." Tom got up. He cleaned himself up, the best he could. He headed for home. He thought of his mother's cooking, and the fellowship, and what all he might have missed. He also remembered his father's faith that did not waver throughout Tom's many ups and downs. He thought about calling home and telling them he was coming, but he was afraid of being scolded. When Tom reached the end of his lane, his father was waiting, as if Tom had called and said he was on his way.

"And he arose and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him...For this my son was dead,



and is alive again; he was lost, and is found." Luke 15:20, 24.

Brother Lynn H. Miller  
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## **STOP, LOOK, LISTEN**

Vernie Diehl

Before they look, and listen to a great extent, most of the folks in the world must stop. It seems to be in an uproar, every one going some where, and where? That is the question each one should ponder on, where am I going, whence headed for, where is my neighbor going?

Look—am I a follower of Christ or just another one of the many that have my name on the church roll, a Sunday Christian, sing and pray or say prayers, drop in my offering, get very enthusiastic while the revival is on, then six days of the week I am just like the world. Stop—is God pleased with a Sunday Christian, then the rest of the week they paint up, go to the movies, dance, cheat, curse, drive sharp bargains, and act just like the sinner?

Stop—there is confusion, there is a cry back to the Bible, but all the while these same folks are bringing more and more worldly things into the churches, more and more worldly leaders, fornication, adultery, cheating, lying, the lusts of the flesh, are amongst the leadership. Just so a person is a good mixer, a good organizer, and can pull off a play, tea, social, banquet, or supper is not a sign he or she is a good leader.

Stop—and look, is this for the glory of God or the glory of man? Stop—would you rather go to hear a sermon or see a show? Is there more fruit of the Spirit or is there more to the lust of the flesh? There should be a pruning with the sword of the spirit, a spraying with the Holy Ghost, a down on our knees prayer meeting, a cleanup mingled with love, prayer, and a reconsecration of lives to God.

Look—and what do we see, people by the millions, going to the shows, stopping at the road houses, drinking beer; Sunday school teachers, wives and daughters of ministers, even minis-

ters, following right in the worldly ways. We are not judging when we say these things for, "By their fruits ye shall know them." Everyone of us are known by the fruits we bear. Our conduct and dealings are read by the public just like the Bible, probably more so, for by some folks' action and speech, we take it for granted they do not read the Bible very much.

Listen—am I living a life that my fellowman can see I am living the Christ life. If not it is time to stop and look.

Listen—to live the Christ life we must come out from the world, live a separate, different life from the person on the Broadway. "We are in the world but not of the world." Listen—it is impossible to be on the narrow way and in the kingdom of God, and be saved, if we act, look, and do as the fellow who is on the Broadway. Only two roads, we are either traveling the narrow or Broadway, we are either for or against Christ.

Stop, look and listen. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Not every one that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Try Psalm 139:23-24, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." This makes a very helpful prayer for each day.

Selected from October 15, 1941 issue  
of Bible Monitor

## **THE BOY AND THE MAN**

J. H. Moore

Our Seat of Learning

On the approach of our first fall in the State we began thinking about school. While in Illinois I had learned to read, to write a bit, and to do some exceedingly defective spelling. The reading habit



had not yet taken hold of me. Learning that a school would be opened in the woods two and a half miles away, arrangements were made for myself and an older sister to attend. We were told that while there were seats enough for the girls, the boys would have to furnish their own benches. With father's carpenter tools I spent a day or two making for myself what I then considered a very convenient seat. It was about two feet long, and had four legs, made by boring holes in a board and driving in rounded-out pins large enough and long enough for the purpose. Beneath the seat I made a shelf on which I could keep my books, slate and a copy book. So on Monday morning, the first day of school, with my bench under one arm and a few books under the other, I started, accompanied by my sister Margaret, to find our way to a school-house that I had not yet seen.

In due time the lone seat of learning was reached. The structure was a log house on a hill in the woods, with no other mark of civilization in sight. The house was made of unhewed or undressed logs and covered with ordinary clapboards held in their places by long, slender logs resting on them. There was one door and it was hung on wooden hinges, and as a mark of some advancement in architecture, opened inwardly. In one end of the room there was a large fireplace, while at the other end a log had been cut out at the proper height and the opening covered with a long board that could be let down on to pegs driven into the log below and made to serve as a writing desk for the pupils. The cracks between logs were closed by being chinked and daubed with a clay and straw mixture. The floor was of puncheon, that is, sawmill slabs with the smooth side up. Pegs here and there afforded convenient places for the pupils to hang their wraps, if they had any, and the boys their hats. No window was in evidence. If the weather was pleasant the door was kept open and the long writing desk let down. On cold days the blaze in the fireplace and the slightly opened door afforded all the light needed.

When required the fire was kept replenished by wood which the larger boys took their turn in supplying. There was probably seven or eight boys to whom was assigned the task, each boy taking his week. At the noon hour a boy whose turn it was to



furnish wood, instead of playing, would devote the time to gathering fuel from the woods. With ax in hand he was at liberty to work up any dead or down timber to be found in reasonable distance of the house, and if he could not furnish enough wood by working at noon he had to devote his recesses to the task.

My books for the course of study for this, my first school year in Missouri, consisted of a blue-back speller, a reader of some sort, a copy book for writing, and an old arithmetic that my father had used when he was a boy. I had also a slate, and a pen made of a goose quill. With this outfit I buckled (?) down to lay the foundation for some degree of scholarship. Once or twice a day we stood up to spell. There was a reading lesson in the forenoon and one in the afternoon. Twice each day we went to the long writing desk, sat on a long, high bench and tried to imitate the line of writing that the teacher had written on the top line of our copy book. The pupils, having whatever arithmetic there happened to be in their homes, made up the arithmetic class, which was a problem for the teacher. Our business was to learn the addition, multiplication and division tables by heart and then to "do the sums" set down in the early part of the book. Grammar, geography and history were studies unheard of by the boys and girls who lived in log cabins.

The winter passed on and others came. The boys and girls grew in years and avoirdupois. All of us probably improved some, but not so with the school and the methods of teaching. What little was learned one winter was forgotten before the next. However, it was not all lost time. In a sense we were children of nature; we had to rub up against propositions as they came, and had to learn to do most of our thinking outside of the schoolroom. There are different ways of preparing boys and girls for the duties of life. Ours, while not widely recommended, was one of them.

#### Going to Mill

During the winter months we had other experiences besides that of walking five miles a day to attend school. We would cut down tress, and with the two horses drag them to the woodpile. The large parts would be cut or sawed for backlogs. These being too heavy to carry would be rolled into the house, across the floor,

and into the fireplace. With plenty of smaller wood piled in front we would soon have a fine blazing fire for the evening. Around this fire we would gather after supper, and pop corn or crack nuts until we got our fill. As an evening lunch just before retiring this would not pass as strictly hygienic, especially for children, but at that time we knew nothing about the laws of health, and it was probably just as well. As children we had few books save possibly "Jack, the Giant Killer," and one or two others of the same type, which we had read until we knew them by heart. Father had a large family Bible and a copy of Nead's Theological Works. Mother had her hymn book, but aside from these, and a small Testament belonging to my sister Margaret, there was little or no reading matter in the family. Often in the evening, while rocking and knitting, mother would propound riddles to the children. She could reel them off by the dozen and to unravel them was almost as good training for the young mind as a course of schooling in mathematics. After an evening spent in this manner there was some sound sleeping.

About every other week two sacks of corn on the ear would be carried into the house before dark. After supper father and the older children would gather around a washtub or two and shell a sack of corn to be taken to the mill the next day. We would all shell corn while mother would often propound her riddles for us children. By the time the corn was shelled there would be a tired and sleepy set of children. Early in the morning, Nance, a very gentle horse, would be made ready for a trip to the mill. The long sack, containing two bushels of shelled corn, would be thrown across her back by my father, the plan being to get the corn equally divided between the two ends of the sack, thus keeping the sack well balanced. Then with some corn bread, fat meat being placed between the slices, possible a boiled egg or two in my coat pocket, along with a few letters to mail, and with orders for several things to be purchased at the store, I would lead Nance to a high block, from which I mounted, taking my place just behind the sack. I would be so situated that with either or both hands I could lay hold of the sack and keep it in its place. As I started mother would caution me to be careful. The girls would call to me to bring them this, that or the other thing. And so I would ride away.



It was six miles to the mill—Howard's Mill it was called, a water mill on Sac River. The route was over the hills and through the woods. Some of the family would watch me for a half hour; then I would disappear beyond the hills. At one point I would pass the Lone Rock, a hung rock about sixteen feet square and fully twenty feet high. Further along I would pass under a great bluff, possibly seventy-five feet high, and nearly half a mile in length. In ages gone by hung rocks had broken loose all along the bluff and had been piled up at the foot, often one great stone being left on the top of another. Some of the stones were nearly as large as an ordinary house. I often wondered, as I rode along, if there was any likelihood of one of these great stones breaking loose and rolling down on me. One time, going through the woods with not a house in sight, my sack got the better of me and fell off. I was then about eleven years old. What to do was the problem for me. However, I succeeded in dragging the sack to a stump that was large and high. Up this stump the sack was rolled until I got it on the top. Then leading Nance alongside of the stump and close up I managed to work it on to her back. She seemed to understand the situation and braced herself, leaning toward the stump so as to make my task as easy as possible. Sensible horse she was. Say horses cannot think or reason! Some boys know better.

Finally the mill would be reached. The miller knew every boy in all the region about. He came with a smile, calling me by name, and told me what time the grist would be ready—possibly two o'clock, sometimes not until four or even five. The intervening time could then be spent in any way I thought proper. About one o'clock, if Saturday, the man on horseback carrying the mail arrived. He passed that way twice a week. The postmaster, who also ran the little store, stopped business, opened the sack, and, as he sorted the mail, called out the name of every person to whom letters and packages were addressed. Everybody listened, and each one reached for his mail as the names were called. On such occasions I might take the mail for several families. Finally the hour for my grist came. The little trading I had to do had been attended to, and I rode to the front of the mill. The kind miller brought out my sack of meal, placed it carefully in front of me,



balancing the sack well, said a few encouraging words, and I was off for home, possibly with a few groceries and several letters and maybe a paper in my pocket. It may have been near sundown when some one in the family got the first glimpse of John and Nance coming over the distant hills. On such occasions we were met at the gate by the whole family. The dogs seeing me coming usually met me some distance up the road, and often barked and jumped up in front of Nance and so played their doggish pranks as slightly to impede progress. Father took off the sack of meal, while the mail and any groceries were passed to mother. Two or three of the children were helped to the back of Nance and she was then led to the well for a good drink of as fine water as may be found in all Southwest Missouri. Next Nance was put into her stall, given plenty of feed and then the story of the day, while seated at the supper table, had to be told. After supper mother would read the letters, sometimes by candlelight and sometimes by the light of the fireplace. All of us children would listen. We would then have something to think and talk about for weeks, for letters in those days were usually full of news, telling everything that had happened in the community from which they came. Papers were few and long between, but every word was read and the contents were discussed in the family and neighborhood.

After being in the State a year, two of my uncles, P. A. and Isaac Moore, with their families, came from Illinois and located near us. These, along with my parents, made six members of the Church of the Brethren in the community. This paved the way for preaching services in the neighborhood. The preaching was done by Elder William Gish, who lived more than twenty miles to the south. He was a fine man and a splendid talker. Few men understood the Scriptures better than he and a clearer reasoner in the pulpit was seldom found. He came to us once a month, and always on horseback. This gave all of us something better to think about and to talk about than neighborhood gossip. It put an end to my reckless way of spending at least one Sunday out of each month. No boy thought of doing the wrong thing in his presence. He proved an inspiration to me in life's race.

## WHAT A FRIEND WE HAVE IN JESUS

Brethren Hymnal #739

"...there is a friend that sticketh closer than a brother." Proverbs 18:24.

"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Matthew 11:28-30.

What a Friend we have in Jesus,  
All our sins and griefs to bear!  
What a privilege to carry  
Ev'rything to God in pray'r.

Oh, what peace we often forfeit,  
Oh, what needless pain we bear—  
All because we do not carry  
Ev'rything to God in pray'r.

-Joseph Scriven

I have always known this hymn. I have heard it in Spanish, French, German, Danish, Pennsylvania Dutch, and Japanese. Possibly we have heard it in other languages as well.

How Biblical it is! Every line expresses a Biblical promise. Can we find a friend so faithful? Have we trials and temptations? We can count on Jesus as "a friend that sticketh closer than a brother." When all goes well we have a tendency to forget, but when bad times come, then we are on our knees before Him. Yet He is our friend and guide at all times and we need His fellowship at all times.

Do you have need of a friend? Often many people feel friendless. Yet Jesus stands ready, willing, and able not only to be our friend, but to save us and give us a home in Heaven, forever. Nothing is more wonderful. No statement is more important. If you forget me, you have lost nothing. But if you forget Jesus, you have forgotten everything. That is how important He is. Are you

saved? Is Jesus your friend and brother?

Brother Lynn H. Miller  
70 Round Barn Road  
Newmanstown, PA 17073

## OBITUARY

Walter Myers

Brother Walter Clarence Myers was born near Minot, North Dakota, August 9, 1914. He died September 19, 2001, at San Diego, California. He was the youngest and last surviving child of William and Anna (Harrison) Myers.

He married Judith Bratlien in January 1942. She survives along with several nephews and nieces.

He was baptized into the Church of the Brethren in 1933 in North Dakota. He was received into the Winterhaven Congregation of the Dunkard Brethren Church on his former baptism in May 1997.

Through frugal living and wise investments, he had accumulated a portion of this world's goods which he was determined in late years to use in the Lord's work. He had contributed liberally to various relief and mission projects of the Dunkard Brethren Church. He had also contributed to other relief causes in various countries. He was concerned with the well being of the poor and abused people of the world, both temporally and Spiritually.

Funeral services were held September 25, 2001, at St. Timothy's Lutheran Church, near his home in San Diego, California. The services were conducted by Pastor Dan Hill and Elder Milton Cook. Burial was in El Vista Cemetery, National City, California.

## NEWS ITEMS

### MINISTERIAL LIST CHANGE

The address of Elder Robert S. Lehigh has changed to 5137 Waltersdorf Road, Spring Grove, PA 17362. The telephone number remains the same.



## NEW CONGREGATION

On September 5, 2001, the General Mission Board of the Dunkard Brethren Church organized a new congregation in the First District. The Mt. Zion Congregation was organized with twenty-three members, including two ministers and one deacon. This Congregation is currently meeting for worship at Kimberling's Grange Hall near Lebanon, Pennsylvania. For directions and times of worship services, please contact Bro. Kenneth Wilkerson or Bro. Jason Reed.

## ENGLEWOOD, OHIO

The Lord willing, the Englewood Congregation plans to have a Lovefeast Service on October 27, 2001. Services will begin Saturday morning at 11:00 A.M. with Lovefeast at 7:00 P.M. Services Sunday morning as usual.

Sister Ruth Speicher, Cor.

## PLEVNA, INDIANA

The Lord willing, the Plevna Congregation plans a Harvest Meeting on November 11.

Bro. John Ledington has consented to bring us the message which will be in the 9:30 A.M. service.

We welcome your presence and prayers.

Sister Margaret Birt, Cor.

## PLEASANT RIDGE, OHIO

The Pleasant Ridge Congregation plans to have Lovefeast services on Saturday, November 17, at 11:00 A.M. and 7:00 P.M. There will be preaching service on Friday evening, November 16, and meetings will continue on through Sunday morning, November 18. We welcome all who can to join us in these meetings.

Sister Marjorie Flory, Cor.

## 2001 CONFERENCE TAPES

Conference tapes are now available. They are \$2.00 each. Order by tape number. Call between 10:00 A.M. and 2:00 P.M. I work second shift. (419)337-4819 or write me at: Vera Pike, 12967 SH 108, Wauseon, OH 43567.

Tape 1 Denny Myers: Compromise "Still Living in Egypt"

Len Wertz: "The Auction of Our Soul"

Tape 2 Fred Pifer: "After the Anointing"

Frank Shaffer: "Answering the Call"

Tape 3 Kenya: Africa Talk

Tape 4 Ronald Marks: "Our Calling"

Jim Meyers: Maranatha! "Our Lord Is Coming"

Tape 5 Paul Stump: "Drifting"

Marlin Marks: "Journey To Life"

Tape 6 Dave Snyder: "Christianity Without Excuses"

Tape 7 Jeff Aungst: "Holding Up A Standard"

Kevin Funk: "Total Commitment"

Tape 8 Jeremiah Johnson: "The Beatitudes"

Tape 9 Robert Carpenter: "More Than A Name On The Wall"

Dale Jamison: "Nice Is Not Enough"

Tape 10 Paul Skiles: Broken Pitchers and Burning Lamps "Brokenness"

Tape 11 Chad and Derrick Sweitzer: The work they did in Africa

## **ADULT SUNDAY SCHOOL LESSONS FOR NOVEMBER 2001**

November 4 - Descriptive Praise Psalm - Psalm 33

1. Why should all the inhabitants of the world stand in awe of God?
2. What is meant by the phrase "he maketh the devices of the people of non-effect"?

November 11 - Descriptive Praise Psalms - Psalm 36, Psalm 111

1. Explain the lovingkindness of God
2. How do you praise the Lord with your whole heart?

November 18 - Thanksgiving - Psalm 30, Psalm 100

1. How often, or how long, should we give thanks to God?
2. How can we "enter into his gates with thanksgiving"?

November 25 - Descriptive Praise Psalms-Psalm 113, Psalm 117, Psalm 147

1. How often should we praise the Lord's name?
2. Who should praise the Lord?

### **YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR NOVEMBER 2001**

November 4 - Cornelius - Acts 10:1-48

1. Why do you think God chose Cornelius to receive the Gospel through Peter?
2. To whom is the Holy Ghost available today?

November 11 - Pentecost - Acts 2:1-47

1. How can we know a believer has received the Holy Ghost today?
2. How do we apply today the verse "all that believed were together, and had all things in common"?

November 18 - Thanksgiving - Psalm 118:1 & 29, 16:1-4, Luke 12:29-35

1. Why should we thank God that His mercy endureth forever?
2. Why should we thank God for our eternal treasures?

November 25 - The Sorcerer - Acts 8:9-25

1. Why did the people say Simon the Sorcerer was "the great power of God"?
2. Why did Simon the Sorcerer want the power to have others receive the Holy Ghost through the laying on of hands?



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# BIBLE MONITOR

VOL. LXXIX

NOVEMBER 2001

NO. 11

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"For the faith once delivered unto the saints"

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OUR MOTTO: Scriptural in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## SWEET PEACE, THE GIFT OF GOD'S LOVE

There comes to my heart one sweet strain,  
A glad and a joyous refrain.  
I sing it again and again,  
Sweet peace, the gift of God's love.

By Christ on the cross peace was made,  
My debt by his death was all paid.  
No other foundation is laid  
For peace, the gift of God's love.

When Jesus as Lord I had crowned,  
My heart with this peace did abound,  
In him the rich blessing I found,  
Sweet peace, the gift of God's love.

In Jesus for peace I abide,  
And as I keep close to his side  
There's nothing but peace doth betide,  
Sweet peace, the gift of God's love.

-P. P. Bilhorn



## THANKFULNESS

In past years, our focus at Thanksgiving has been upon the bountiful harvest and other physical and temporal blessings that we have enjoyed throughout the past year. This year we may look at our blessings in a different way. Our priorities and desires have been reshaped by the events of September 11, 2001. No matter our beliefs or values, our lives have in some way been touched by the tragedy of that day. Life goes on, but it is changed.

There has been a renewal of interest in God. His name is quite prominently displayed and spoken, unlike in the recent past. There has been a felt need to seek His blessings and care.

We can be thankful, though men are fickle and forgetful, that God is there. He has been available always, not just in this time of crisis. He is located just a prayer away. He is no farther than an honest heart's seeking for the God of Grace, Mercy, Justice and Love. It is good that He did not need to be invented or searched for, He was right where He has always been. Men have moved so far from Him that they have failed to recognize Him in their everyday lives. In the day of crisis, they were soon hunting for Him. There He was, just waiting for them to unburden their hurts, sorrows, shock, and disbelief.

We can be thankful that God is willing to hear our cries. We find throughout the Bible that men were often far from Him, yet they were able to return and cry to Him. He has ever sought men

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**THE BIBLE MONITOR****NOVEMBER 2001**

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Published monthly by the Board of Publication of the Dunkard Brethren Church in the plant of Haines Printing Company.

**Postmaster:** Send address changes to Haines Printing Company, 14 E. Main St., North East, PA 16428.

**Terms:** Single subscription \$5.00 a year in advance.

Send all subscriptions and communications to the editor.

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to come to Him. He has no desire to punish or destroy anyone, yet that is the penalty for deliberately staying away from Him. He gave the greatest of all Gifts that men might come to Him. He so loved the world that He sent His Only Begotten Son to this sin-cursed earth to dwell amongst sin-ravaged men. He did not leave it up to men to become good enough to please Him. He made the way that would make them good enough to please Him. He gave His Son as the propitiation for their sins. If men would accept His plan, they would be accepted into His Family. He has continued to offer His plan throughout the years, because He does not wish that any should be lost.

We can be thankful that there has been a renewed interest in God, no matter how superficial it may ultimately prove to be. Anytime, His name is spoken in reverence and awe, He is being honored. He desires men to be in awe of Him. He wants His name to be magnified among men, that they may consider the way He has offered them.

We can be thankful that the Word of God is still available to us. We can know the Truth. The Truth can make us free. The Bible remains the solid anchor in the midst of various philosophies and cults. The Word of God is support and food from Heaven. We have, at least, a glimpse of the Mind of God. In a world where people hardly know what to think, we can put the world's problems into a Biblical perspective. We can understand, far better than the political commentators, what is happening in this world. We can better understand the personal turmoil that individuals face. We have God's Word.

We can be thankful that we have a freedom that those around us do not understand. He can give us peace in the midst of the most trying of circumstances. While we still must meet sorrows and troubles of all kinds, He can give us a serenity that would be impossible without His freedom. His peace in troubled times, that are now a part of this world's daily scheme of things, is so unreal for it is beyond human understanding. The troubles and sorrows may not disappear, but they become bearable with His peace.

We can be thankful that we have the privilege of assembling

ourselves together for worship, fellowship and study. We are thankful for fellow believers, who help us through prayer and fellowship to continue our Spiritual journey. We are thankful that we can worship freely and pray for our national leaders.

We can be thankful that we can have hope in the midst of a world that can perceive only doom and gloom. Where the world can only see trouble and sorrow, the Christian can hope. Hope may be irrational to a world that understands only the dark times. Even as the final chapters of this world's history may be in the process of being written, we can look forward to our deliverance from this doomed world.

We can be thankful that we have been able to continue to practice the precepts and principles of the Bible. We can still uphold the teaching of non-resistance. In this time of warfare, which is unlike all other wars in the past, we have the privilege of acting out the principles that undergird our value system.

Beyond these various blessings, there are many more in our individual lives. At this season we need to express our thankfulness. God wants us to acknowledge Him and what He has done for each of us.

M.C.Cook

## **KENYA KNOTES**

Greetings to everyone. We, Noeckers, at Makutano have a challenge we would like each of you to do for one month to give you a little taste of life in Africa. We tend to not write all the tire-some, everyday things we have to do or put up with in our letters. People have been asking what is life like in Africa. Try these things and you will have a better understanding of LIFE in Africa.

### **The Makutano Challenge**

1. Put a one forth cup of cat litter in a bag of rice then sort it out each time you need rice.
2. Only do one half load of laundry each load because your washers sooo small.



3. Manually change your washer each cycle and time it, so you know when to turn to the next cycle.

4. After you hang up the last load of clothes, turn the sprinkler on and stand under it to take the clothes back off the line. Then hang them up the next morning.

5. DON'T Use your drier.

6. Mop all your linoleum every day.

7. Sweep your floor a few times a day.

8. Wash all your children's toys every week.

9. Write down everything that happens in a day, then e-mail it to five people.

10. After church on Sunday, hand out some liniment, pain killers and vitamins to ten people.

11. Ruhusiwa wewe kuja kwa chakula cha abhuhuri. Try to carry on a conversation with someone who speaks a different language.

12. If you are going to town do not forget your toilet paper and hand sanitizer.

13. When you need a WalMart, go to one six hours away by way of the back roads.

14. Go to church on Sunday at 9:00 AM, stay till 1:00 P.M. Then back at 4:00 P.M. and stay till 6:00 P.M. Go again on Wednesday and Thursday nights.

15. Put your cat or dog in the attic at night. Listen to it and imagine it is a rat.

16. In church, sit on the front six inches of the bench and keep both feet on the floor, lest you end up on the ground looking up.

17. Boil all your milk for five minutes before you drink it.

Please do not take this wrong. This is not a complaint list. We had lots of laughs making this list. We hope you have a few in reading it. Maybe this will answer some of your questions about what life is really like in Africa.

### The Rainbow

Bawana sefiua. Praise the Lord.

I had a wonderful thing happen to me today. I just had to write and tell you. To start with, I have to go back to yesterday and tell you it rained, then the sun came out and we saw a beautiful rainbow in the sky.

Then, when I went to study for Sunday School, the lesson was "The First Rainbow." Ray said that the people here do not know why there is a rainbow. They knew that it meant it would not rain but they thought that was just an old wife's tale, not a promise in the Bible.

I could hardly wait to tell the children in Sunday School. When I asked them how many had seen the rainbow the day before they almost all had. When I asked if they knew why the rainbow was in the sky, no one really knew. When I was telling the story and using the flannel graph, they just sat and listened, fascinated. I could watch their faces and see them taking it all in. It was all new that God had put the rainbow in the sky.

It was a very uplifting experience to have the opportunity to tell the children something about God that was so real to them and yet totally new at the same time.

God Bless you all,  
Sister Nancy Noecker

### THE TRUTH ABOUT HARRY POTTER

Ephesians 5:11, "And have no fellowship with the unfruitful works of darkness, but rather reprove them."

Have you seen the Harry Potter books? They are THE NUMBER ONE best selling children's books in the United States (and perhaps the English-speaking world) today. Check out one of the popular bookstores. Read what it says about them in the newspapers and news magazines. Educators are saying, "It's great to see youth so eagerly embracing the reading experience." Harry Potter is the creation of a teacher from England who promotes

witchcraft and Satanism. Harry Potter is a thirteen year old wizard (a male witch). He openly blasphemes Jesus and God and casts spells on anyone who wrongs him. One six year old said after reading a Harry Potter book, "Jesus died because He was weak and stupid."

I sincerely hope that no one, particularly God's children, allows their children to read Harry Potter, yet I believe the primary problem is that parents are not informed. They have not seen what their children are reading. Harry Potter seems harmless, but listen to a few remarks by readers themselves: "The Harry Potter books are cool 'cause they teach you all about magic and how you can use it to control people and get revenge on your enemies," said one ten year old, Craig Nowell, who recently converted to the New Satanic order of the Black Circle. He wants to learn a particular curse to make his science teacher suffer for giving him a D. Nine year old Ashley, a typical reader says this: "I used to believe in what they taught us in Sunday School, but the Harry Potter books showed me that magic is real, something I can learn and use right now, and that the Bible is nothing but boring lies."

What do you think now? High Priest Egan of the First Church of Satan in Salem, Massachusetts, says, "Harry is an absolute god-send to our cause. An organization like ours thrives on new blood and we've had more applicants than we can handle lately. Of course, practically all of them are virgins, which is gravy." Since 1995 open applicants to Satan worship have increased to twenty million children and young adults.

J. K. Rowling, the author of Harry Potter, talks about the objections that Christian educators have to her books. "I think it is absolute rubbish to protest children's books on the grounds that they are luring children to Satan. People should be praising them for that! These books guide children to an understanding that the weak, idiotic Son of God is a living hoax who will be humiliated when the rain of fire comes, while we, (Satan's) faithful servants, laugh and cavort in victory." (London Times, July 17, 2000)

Children today are being lured to Harry Potter for various reasons but primarily because the church as a whole has failed to



preach the Word of God and teach against these things. Hollywood has bombarded children with so much action and adventure that they are looking for something else, and instead of turning to the church, which usually is not there, they turn to this rubbish. Parents have failed to see what their children are watching and reading and take comfort in the fact that educators are thrilled that young folks are reading again.

The church must become involved in telling the truth about Harry Potter. We have largely failed in keeping the influence of Hollywood out of our families, but we need to see what an ugly, evil influence this is on our children.

J. K. Rowling has published four books in less than two years, with many more coming. This woman is lost. The church needs to pray for her soul.

We need to also pray that others will see the evil and come out. Revelation 18:4 says, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." This speaks of Babylon, the harlot church, and the evil of the world, born from Babylon. We must put away all evil influence and embrace the Son of the Living God. Harry Potter is a symptom of spiritual malnutrition that typifies the closing days of time. Jesus tells us in Luke 21:36, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

Brother Lynn H. Miller  
70 Round Barn Rd.  
Newmanstown, PA 17073

## **PETER FINDS HIMSELF IN HOT WATER**

Acts 11:1-18

Well! When Peter got back to Jerusalem from his trip to Caesarea, he was in BIG trouble! He had eaten with, and preached to, and baptized, and accepted into fellowship, heathen Gentiles who were NOT circumcised! "How could he have done such a thing?"—Wondered the Jewish Christians "of the circumcision."

Note well those words "of the circumcision." Those people are going to make a lot of problems for The Church of Jesus Christ all the way through the New Testament. They basically thought that anyone who wanted to become a Christian and a follower of Jesus Christ first had to become a Jew. Peter actually had some leanings toward this theory himself, as we will see later in Acts and Galatians.

"Those of the circumcision" were waiting for Peter to come back from Caesarea with lots of questions! As soon as they got to Peter, they accused him: "Thou wentest in to men uncircumcised, and didst eat with them." And the unasked question is, "How could you possibly have done such a thing?"

The rest of this portion of Scripture is Peter's answer (verses 4 through 17). Peter gave an accounting of what had happened to him concerning the conversion of the Gentiles at Caesarea. And Peter rehearsed the matter **in order from the beginning**. (I like Luke's description! I have a feeling that Peter rarely used a 1-2-3 outline for his preaching!)

We find that it was *six* brethren from Joppa who accompanied Peter to Caesarea to witness the miracle of God in accepting uncircumcised Gentiles into the Body of Christ. Peter told of his vision, and of the vision of Cornelius. He told of the meeting, and of his sermon. He recounted how that while he was still preaching, the Holy Ghost fell on the Gentiles in the same way He fell on them in Acts 2 at the beginning of the Church. He tells how that, at that moment, he remembered the prophecy of John the Baptist baptizing with water, but that Jesus was coming to baptize with the Holy Ghost (Matthew 3:11). And Peter believed that what he saw was exactly this: Jesus (from Heaven) baptizing these gentiles with the Holy Ghost.

Peter then asked a very good question: "Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?"

Check out the results of Peter's answer! Those who heard Peter's explanation "held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life."

Praise the Lord! We can see how God took some very "closed minds" and opened them up just a bit! (Too bad they did not stay open!—as we will see later on. Maybe these brethren did continue to have open minds—and maybe it was others who remained closed minded on this issue.) In any case, we leave this scene with everybody rejoicing in the new work of the Lord, even though the Holy Spirit was obviously moving among people who were different from themselves!

**Summary Thought...**Can you accept someone who is different from you as a fellow-Christian if they manifest the scriptural fruits of being a Christian, and give a good testimony of the work of Jesus Christ in their lives? Can you let them "**be**" a Christian, even if they view things somewhat differently than you do? Can you remain faithful to the commands of the New Testament yourself, even if the other person can be a Christian without keeping those commands? (This throws so many people "off the track.")

Respectfully Submitted,  
Brother Robert S. Lehigh

## **RESPONSE TO THE NATIONAL CALAMITY**

Craig Alan Myers

The events of September 11 were shocking. Four airplanes, captured by hijackers, turned into cruise missiles with passengers. Three planes found their mark with office buildings in New York and Virginia, while another apparently was brought down in Pennsylvania through the quick action of the passengers. Feelings of shock, fear, and worry have flooded people across the country. Those feelings are a normal part of witnessing such an atrocity. We Brethren are also wrestling with our feelings and thoughts, too. We desire to have justice, and yet also try to seek peace. What should nonresistant believers think, and do?

**1) We are to pattern our thinking on the Scriptures.** Our emotions or feelings have their place, but they are not sure guides to thinking or action. They change frequently, and are not dependable at all. Therefore, our only sure guide is the Bible, and specifi-



cally the New Testament. We should be driven to study it more intensely in difficult times.

**2) We maintain our faith in the sovereign Almighty God.** September 11 was not a surprise to Him. We believe that all that happens—universally—has been ordained by God, even before the world was created. Even the “bad” parts (from our limited perspective), have their purpose, and in the end, we will see how all the pieces fit together. Isaiah 45:7b says, “I make peace and create calamity; I the Lord do all these things.” Judah did not like it that God used Babylon to bring destruction to it, but God still did it. Our God is Almighty, and He is also good, and His plan is being accomplished to His glory.

**3) We understand that wars and conflicts in this world are the result of sin in the human heart.** It is not poverty, or dictatorship, or even balances of power that cause war. It is because wickedness resides in every human heart (James 4:1-3). That sinful nature leads to coveting, lust, and killing to have what someone else has. Peace marches, peace treaties, and putting ourselves in harm’s way will not end war. The only sure antidote to the nonsense of war is the conversion of people to Christ. The Christian’s money is much better spent in evangelism and missionary endeavors than in trying to end all war. Peace among people can only be had in relation to being reconciled to God.

**4) We understand that wars will continue to the end.** Jesus, in Matthew 24, reminds us that “wars and rumors of wars” will be around until He returns. Even in a relatively peaceful time, wars occur all around the world.

**5) We see that war is permitted for civil government.** Romans 13:4 speaks of rulers bearing the sword. The only thing really understood by the world is force. Jesus, in John 18:36, recognized that civil governments are maintained by armed might. We understand the role of police agencies on the local and state scene; national armies are an extension of that role, especially as practiced by Western republics.

**6) We cannot expect the world (viz., unregenerate unbelievers) to follow what Jesus says.** Only those who have trusted

Christ and have the Holy Spirit living within them can even begin to be obedient to God. The New Testament is the blueprint for the church, not for the world.

**7) Christians are not to engage in this world's warfare.**

Again, in John 18:36, Jesus says His Kingdom is not of this world, and hence, His servants do not use this world's means. We do not fight with carnal weapons for the "mere" reason that Jesus commands us not to. It is not the foolish waste of war, it is not fear of nuclear annihilation; it is not a desire to have world harmony; that keeps us from taking up arms. It is the simple command of the Lord. That is all, but that is enough.

I appreciate what the Brethren Annual Meeting of 1864 counseled in response to a query related to nonresistance and the War Between the States, and I think it, with appropriate changes, would make an excellent statement for us today:

**"We exhort the Brethren to steadfastness in the faith,** and believe that the times in which our lots are cast demand of us a strict adherence to all our principles, and **especially the non-resistant principle...**and to endure whatever sufferings and make whatever sacrifice the maintaining of the principle may require, and not to encourage in any way the practice of war."

"And lest the position we have taken on political matters in general, and war matters in particular, should seem to make us appear to be indifferent to our government, or in opposition thereto, in its efforts to suppress the rebellion, **we hereby declare that it has our sympathies and prayers, and that it shall have our aid in any way which does not conflict with the principles of the Gospel of Christ.**"

Therefore, what we should do would be the following:

- " pray for those in authority, that they would have wisdom, and seek God's face.
- " engage in life-affirming actions, such as giving blood and supporting relief and recovery efforts.
- " share our material wealth with those in need.
- " tell the Gospel. People need the Lord!

Selected by Paul Zumbrun



## **FOLLOW NOT A MULTITUDE**

"Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment:" Exodus 23:2.

There has always been an inclination to follow after the multitude. Throughout the ages of time there have only been a select few who were willing to go against the tide of popular opinion. These individuals were always ostracized and many times their lives were in peril. The Old Testament prophets were seldom popular with the masses. The Church has been influenced by several areas of popular opinion which we would like to think about.

Political influence has brought varying degrees of pressure on the Church down through the ages. During the time when kings and other individual figures held reign there were times when the Church and the State were at odds and other times when the Church actually pretty much ran the affairs of the State. When individuals actually had the opportunity to vote for officials the separation of Church and State was often blurred. Today, even those who do not encourage their members to vote or hold political office are often pressured to be "politically correct." Also many are convinced that one political party is more religiously "conservative" than another party. There is much pressure in many church circles to follow the multitude and to vote for the "correct party" or at least for the "conservative candidates." Our stand of no involvement in political matters is becoming more unpopular.

Scientific influence is felt throughout the church no matter the denomination or group. There is much discussions concerning the use of the computer today. In former days the discovery of electricity and the invention of the automobile were points of disagreement within the Church. A few today still refuse to use these scientific improvements. The radio and then the television became hot topics of discussion and remain so in a few groups. To deny that such things can be used for good or evil is a lack of intelligence it would seem. Yet is it wise to follow the multitude and allow any and all of these inventions because it is popular to do so?



The influence of education is closely related to the above. A few groups will not allow their children to go beyond the eighth grade. Others feel a high school education is sufficient. How much education an individual should acquire, we believe, is a personal matter. There is no denying that education has had an influence on the Church in many ways. Theistic evolution and other evolutionary theories have come out of educational leadership. Disputing the miracles of the Bible has come about because of so called educational acceptance of only the facts. Children are being taught to think differently about many moral subjects in our schools today. While we believe an education is a good thing and we are thankful for those able to be doctors and other professions, it would seem there is also a danger in following after the multitude in this area.

Finally, we would like to think about the ecumenical influence. The teaching that all religions lead to Heaven is becoming increasingly popular with the earthly church. An even more complicated argument is that all who call themselves Christians must be accepted as such. We are persuaded, and have said so orally and in writing many times, that God is the final judge. The Bible also warns against false prophets and false teachers. We have the obligation to discern who they are. Many of the cults today want to have acceptance but are not interested in joining in with other groups. In a sense, the popular ecumenical movement is often more "liberal" than the cults! While we certainly cannot completely shut ourselves off from other true Christians, we must be careful we do not follow the multitude in acceptance of almost anyone.

Our opening verse ends with a warning not to "speak in a cause to decline after many to wrest judgement." As we said, God is the final judge. If our personal church rules, often called tradition, is founded on the Word of God we should be very careful in allowing the multitude to dissuade us in "wresting judgment." Not on others, but on those of our "own household of faith."

Let us follow the Lord Jesus Christ, God's Holy Word and the leading of the Holy Spirit, not the influence of the multitudes.

Brother James M. Hite  
816 E. Birch St.  
Palmyra, PA 17078-2704

## IN EVERYTHING GIVE THANKS

I Thessalonians 5:18

"May I go play with Jane and Keith?" asked Brenda of her mother, who was quietly sewing in her favorite rocker. "Yes, Dear, only be sure to be back in time for supper."

Brenda skipped happily on her way. She was soon tripping up the steps of the neighbor's porch.

"Hi, Brenda," called Jane, who was sitting on the porch dressing her latest doll, which she had gotten on her birthday. "See how nicely this little coat and bonnet fits her? My Aunt just gave me these doll clothes for watching baby Phil while she went shopping for Thanksgiving dinner."

"Are you having a big dinner tomorrow?" asked Brenda as she held the treasured doll while Jane slipped on her shoes.

"Yes, and I'm disgusted! My favorite cousin can't come. She has the chicken pox!"

"That is a shame!" agreed Brenda. "I don't suppose she has much to be thankful for now."

"Oh, yes, she says she is thankful she has the chicken pox instead of a broken leg, which would take several more weeks of recovery. Then too, she would have the discomfort of getting about on crutches, but I'm not thankful she can't come and be with us tomorrow."

The little girls played and talked till time for Brenda to return home. Brenda told her mother at the supper table about Jane's cousin, who had the chicken pox and could not attend the family Thanksgiving meal, but was still thankful she did not have a broken leg. "Jane feels that her day will be spoiled because she can't come."

Mother smiled at her little girl as she said, "It is good for us to have some disappointment in life. If we always had everything we wanted we would grow up to be very selfish and unfeeling. We wouldn't know how to be sympathetic with others and would take every good thing that came our way for granted. I'm sure Jane

has much to be thankful for. After the dishes are washed, call Jane over. Each of you make a list of all the things you are thankful for and see who can come up with the biggest list."

The girls found they had so many things to be thankful for that they needed another sheet of paper to write more.

"I suppose," Jane said with a smile, "I can be glad I have a cousin I like so well even though she has the chicken pox and can't come to our Thanksgiving dinner. We can be together at Christmas and I must think of something extra nice to give her so she will realize how much I missed her."

"That is a good thought!" said Mother. "It is good to show our appreciation for the many things for which we can be thankful. All our blessings come from God and we need to give thanks to Him continually. Here are some good verses to memorize."

"O, give thanks unto the Lord for He is good; for His mercy endureth forever." Psalm 136:11.

"While I live I will praise the Lord: I will sing praises unto my God while I have any being." Psalm 146:2.

"I will praise thee, for I am fearfully and wonderfully made: Marvelous are thy works." Psalm 139:14.

Would you like to find more praise verses? There are many more to be found in the Bible.

Sister Maxine Surbey

## **BIBLE STORIES**

### **JESUS, THE GREAT PHYSICIAN**

Did you ever see any little boy or girl who was blind or sick or crippled? Have you ever known anyone who had to stay in bed all the time? No doubt you have because the world has many, many people who are not well and strong. The hospitals are full today and doctors are busy trying to help to relieve the suffering. So it was in Jesus' time, only then the doctors did not have the medicines and skill that they have today.



Jesus went to Capernaum and on the Sabbath day went into the synagogue, or church house as we would say, to teach the people. There was a man there who was crazy with an unclean spirit, and Jesus healed him. The people were so amazed at this that they told everyone they met how Jesus could heal. By evening there was a large crowd at the house where Jesus was staying. Everyone who had a sickness and could possibly get there, came and Jesus healed them all. It must have been late that night when Jesus finished, but very early in the morning He went out by Himself and prayed to His Heavenly Father. I think He was very tired, don't you? This was a busy time for Jesus, and He needed strength from His Father in Heaven.

While He was traveling and preaching in the synagogues throughout Galilee, a man that had leprosy came to Jesus and said, "If you will, you can make me clean."

Jesus touched him and said, "I will; be thou clean."

Leprosy is a terrible disease, and when Jesus was here there was no cure for it. As soon as Jesus touched the man who had leprosy, his skin became new and clean. Then Jesus told him not to tell anybody that He had healed him, but the man just couldn't keep still. He felt so good he told everybody he saw. Then so many people came to Jesus that He had to go around in secret and finally went out into the desert to get away. The Bible says that even there the people came to Him from everywhere.

Jesus didn't need any medicine to heal; He just spoke or touched the sick and they got well immediately. Wouldn't you like to have seen Jesus heal all those sick people?

Brother Rudy Cover

### **A SERVANT'S HEART**

Lord, give me

A servant's heart,

One that will honour

Your name

To come into your presence  
With gladness  
When things don't go my way  
Hold up my hand.  
Help me to be willing  
To give of my time to serve Thee  
To be your hand extended  
To touch the poor, bruised  
And the broken  
Let me be a friend to the rejected,  
Despised and humiliated  
Use me to wash the feet  
Of the saints  
Who are calloused,  
Wounded, or tired,  
Let your living water  
Bring refreshing  
Through this vessel,  
Every hour.  
-Selected by Brother James Musumba

## **GOD'S JUSTICE**

Kenneth Martin

The complaint in human history is that life isn't fair. We believe this is the root cause of sin, misery, and suffering.

This battle began in heaven. Satan's interference in God's will and dominion was caused by the spirit of inferiority which creates a spirit of rebellion. This is then vindicated in vengeance. Vengeance exercised is then the sin that separates man from the Spirit and love of God.

To violate God's truth in moral laws or in our demanding of justice in life's struggles is a vindication of our refusal to relate to

God's justice that is awaiting all men, whether good or evil. The reason it will be just is because God revealed to man the rewards and punishments of the choices we make.

The first conflict in human history reveals this when Cain rose up and slew his brother. Cain was offended at God. Cain's refusal to accept justice was expressed in vengeance. So it is with the human race ever since.

God, in confronting Cain, asked him, "Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him." The last sentence in the above verse in the NIV is said this way. "It desires to have you, but you must master it." This means Satan desires to have our devotion, but we must rule over him. If Cain would only have taken heed, it would have spared him the vengeance that God's justice now required.

To trust and accept God's justice is a salvation requirement because from this knowledge we can relate to God's justice in grace and mercy and also His wrath and vengeance.

"Follow peace with all men, and holiness, without which no man shall see the Lord; Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." (Heb. 12:14-15.)

To fail the grace of God would be the saddest experience of the human heart—to think that we are under the canopy of grace and fail the test. It is evident by the Scriptures that many will experience this very thing.

Peace and holiness can not be separated; if we have one, we will have the other. To have peace, we are in total agreement with God's justice and are at rest in life's callings. Holiness is the act and expression of peace. We are at peace with suffering and physical death. The flesh dies daily to the things that would mar our peace, and we trust in God's justice.

A bitter spirit can not be hid, and though we try to adorn it with an ecclesiastical robe, it can not love. When we can't love, we



become murderers, and we know no murderer has eternal life abiding in him. (1 John 3:15) This is God's justice declared and will never be altered.

Ezekiel 18:25-32: "Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal?"

"When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die.

"Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

"Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

"Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal?"

"Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin.

"Cast away from you all your transgressions, whereby ye have transgressed, and make you a new heart and a new spirit: for why will ye die, O house of Israel?"

"For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye."

Selected from the October 1999 Issue of  
The Pilgrim

## **HE LEADETH ME**

Brethren Hymnal #702

"When thou passest through the waters, I will be with thee..."  
Isaiah 43:2.

He leadeth me, O blessed thought!  
O words with heavenly comfort fraught!  
Whate'er I do, where'er I be,  
Still 'tis God's hand that leadeth me!

-Joseph H. Gilmore

What a blessing to be lead of God, our steps being guided and fashioned by Him. Yet many have too much ego to be led of anyone, let alone God. Many church problems are caused by those who are not led of God, but are led by their own appetites.

If we allow ourselves to be, we can be led of God in every situation that arises. Situations come up in congregations that have to be dealt with by the saints. For our yearly meetings we get our inspiration from Acts, chapter fifteen, where the people of God got together and asked God for an answer to their problem. If unitedly we ask God for guidance, we will not be disappointed. Jesus said in Matthew 26:39, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." What an example to those who seek to do the Lord's will!

If we know that God, in fact, is leading us, then we can press on without fear. We can have confidence, because He is at the head of our lives. Daniel was not afraid to be dropped in with the lions because he was lead of God. The Hebrew children were not afraid to be thrown into the furnace because they knew God was on the throne. David Brainerd was not afraid of the Indians, because he knew God and knew that God was in command of his life. David Livingstone faced darkest Africa knowing that he belonged there by God's grace. How is it with us? Are we "content whatever lot we see"? If we know that "'tis His hand that leadeth me", then by God's grace we can, and we will.

Then, when we look at the last stanza of the hymn:

And when my task on earth is done,  
When, by Thy grace, the vict'ry's won,  
E'en death's cold wave I will not flee,  
Since God through Jordan leadeth me.

We can see this is where the rubber meets the road. If we have something that can take us to the grave (and beyond) with victory, and the world sees it, then they will want it, because the world has no hope. The church will be encouraged likewise by the good conversation of those led of God, with a lively hope until the end. May God bless us with a spirit to follow God and be led of Him.

Brother Lynn H. Miller  
70 Round Barn Road  
Newmanstown, PA 17073

## **THE BOY AND THE MAN**

J. H. Moore

The Big Fire

In the fall of 1858 a great fire swept across the country, burning many of the farm fences and destroying fully one-half of the well-ripened corn standing in the fields. It burnt the blades, the husks and tops, and hundreds of acres were left with the bare ears hanging on stalks that had otherwise been stripped.

It was about noon on a windy day, when we saw great clouds of smoke in the west. By going out to the grave mound, more than one hundred feet high, just to the west, we could see the long line of fire coming across the prairie and headed for a group of farms to the northwest of us. Judging from the course the fire was taking and the way the wind was blowing, it was evident that the fire would not likely reach our place before late in the evening. Besides there was a well-traveled road on the west of our farm, and in case of danger we could easily protect our place by back burning from the road.

So, mounting one of the horses, father went in a gallop northwest over a mile to Widow Irwin's farm residence. A little later I followed on Nance, riding bareback. I did not go as far as the Irwin place, but stopped at Uncle Philip's where all the hands were fighting manfully to save a part of the cornfield, but the onward rush of the flames was too much for them, and so sole attention was turned to saving the buildings. Here men with blistered hands and faces



fought the devouring flames like heroes on the modern battlefield. Seeing that the fire could not be checked at Uncle Philip's farm, I knew that it would reach Mr. Fry's log cabin and blacksmith shop, nearly one mile east and right in the path of the worst part of the rushing flames. Remounting Nance I went across the prairie with more speed than the speed of the winds, my object being to outrun the fire, reach the Fry cabin and meet the oncoming flames by back burning.

I laid my plans as I went, and on reaching the cabin found the whole family, father, mother and the girls, two of them grown, in a state of fright and confusion, not knowing what to do to protect themselves and their property. Remembering how the strangers had saved our house in Woodford County, Illinois, I threw my bridle rein over a log projecting out from one corner of the house and called for a shovel of fire, matches being as unusual article for poor people. There was no fence around the house. I took the fire, threw it into the dry grass to the west of the house, called for shovel, spade, clapboards and wet sacks and put everybody to fighting the fire on the side next to the house, letting the other side back burn toward the approaching fire. Soon I had everyone who could handle a shovel or a board at work with a zeal. As a self-appointed leader I was in command of the whole affair, and in less than fifteen minutes we had a strip fifty feet wide burned around the premises, and the, feeling as people do when they have mastered the situation, watched the long line of blaze as it came rushing on.

Our fire, as back burning, was moving out to meet the destructive force, and when they met, down went the enemy like so many soldiers on the battlefield when swept by Gatling guns. The fire to the right and left rushed past, jumped the road to the east, and continued its work of destruction. But the Fry cabin was safe, smiles having taken the place of terror and fright. Say what you may of the cheers of officers and men on the battlefield when they have put the enemy to flight, the feeling of a boy on an occasion of this sort stirs his soul to the limit.

The public road to the west of us and the shifting of the wind enabled us to keep the fire from reaching our place. In fact, ours

was the only farm in the community that escaped serious damage. For this we were grateful, but were sorry for those who had lost not only their crops but their fences.

### My Conversion

It is an ill wind that blows no good, and in a way this fire proved helpful to me. Father got contracts for the hauling of rails to refence some of the devastated farms. Instead of going to school during the winter months, I went with him into the woods and cleaned out roads, so that he, with his team, could get to the rails, as they were left stacked up, after being split. While he was gone with a load I would remain in the woods and clean up the way for getting to the rails for the next load. Of nights, during a part of the time, we attended the meetings that Elder James R. Gish held in a log building that was used by Uncle Isaac Moore as a carpenter shop. Brother and Sister Gish traveled much, conducting services wherever they went. He did the preaching and Aunt Barbara, as everybody called his wife, led the songs, and she certainly was a good leader. How they ever happened to get into our isolated community I never learned, but it was just like them to hunt up groups of members in the out-of-the-way places and hold meetings for them. One evening he discoursed on memory, remarking: "Some people say that they cannot remember what is in the Bible after reading it. Their plea is a poor memory. But give these people a little yellow-back book," said he, "and they will read it through, then go to a neighbor's house and repeat the contents of the storybook from start to finish. This shows that they can remember what they read, if they are interested."

This struck me as good logic, and on my way home that evening I wondered if I had a good memory. On the mantel in our house was a small New Testament that belonged to my sister Margaret. The next morning, just before starting with my father to the timber, and when no one was looking, I slipped the little book into my coat pocket. All that day when I had leisure I read chapter after chapter, and by quitting time one-half of the book of Matthew had been read. The same plan was followed the next day and the days ensuing. I had never read any part of the Scripture before, and to me the story was intensely interesting. I wanted to read of eve-



nings, but that would have given the secret away and I knew that my sister would not let me carry her Book. But, missing the Book, she asked me on returning home one evening if I was not carrying her Testament in my pocket. I confessed, and the Book went back to its place on the mantel, slightly worn on account of rough usage in my pocket while in the woods.

Father and mother became interested in my desire to read the New Testament, and a few weeks later, when he had occasion to go to Stockton, the county seat of our county, he purchased for me a Testament that I could regard as my own, and read to my heart's content. If ever a boy enjoyed a book I did this one. It was all new to me, and for the first time in life I learned the story of Jesus, but was shocked when I read the account of his tragic death. I had heard chapters read and sermons preached, but somehow they did not especially interest me. Here I was, just completing my twelfth year, acquiring the first real information that had come to me regarding Christ and his labors upon the earth. This put me to thinking.

Regular monthly meetings were being held in our new school-house, that stood on the prairie one and a half miles to the north-west. Every second Saturday evening of each month we would look for the coming of Elder William Gish—Uncle Billy we called him, and everybody loved him. He rode a horse named Baldy, and the two names, Uncle Billy and Baldy, soon became associated. Early in August I told my mother that the next time Billy came I was going to be baptized. The word was passed around, and two other boys decided that they too would enter the church. As was then customary, the applicants were examined, the church rules laid before them and everything made ready. So after the close of the services, Sunday, Aug. 14, 1859, the congregation went to a place known as the "Round Hole," where the water, plunging over a high rock shelf, had scooped out a large basin in the rock below. Here, with the other two boys, I was buried with Christ in baptism, Brother Gish performing the rite. I was young, a few months past thirteen, and came from the water a babe in Christ to fight the battles of life, and to meet the temptations and trials that come to every boy in his struggles for the higher attainments in Christian manhood.



I did not at the time understand the full import of the Christian life, but I knew enough to begin. I realized that I must be a better boy than I had been, and that being a member of the church, more would be expected of me than of other boys. This thought was ever with me and had something to do in making a change in my life. At this early age I cannot say that I had any special aspirations, aside from owning a good farm and being in comfortable circumstances. It occurred to me that a little more head work, and not so much of the physical, would be the better policy.

### **CAUTION: OUR EGO WILL TRY TO ACT SPIRITUAL**

A. W. Tozer

"Not of works, lest any man should boast." Ephesians 2:9.

Boasting is particularly offensive when it is heard among the children of God, the one place above all others where it should never be found. Yet it is quite common among Christians, though often disguised somewhat by the use of the stock expression, "I say this to the glory of God!"

Another habit not quite so odious is belittling ourselves. This might seem to be the exact opposite of boasting, but actually it is the same old sin traveling under the nom de plume. It is simply egoism trying to act spiritual. It is impatient Saul hastily offering an unacceptable sacrifice to the Lord.

Self-derogation is bad for the reason that self must be there to derogate. Self, whether swaggering or groveling, can never be anything but hateful to God!

God is very patient with His children and often tolerates in them carnal traits so gross as to shock their fellow Christians. But that is only for a while. As more light comes to our hearts, and especially as we go on to new and advanced spiritual experiences, God begins to impose disciplines upon us to purge us from the same faults He tolerated before.

As we have learned our lesson the Lord may restore what He has taken away, for He is more concerned with our souls than with

our service. But sometimes our boasting or belittling hurts us permanently and excludes us from blessings we might have enjoyed.

Selected by Sister Terry Scofield

## MARRIAGE

### BLOCHER-FLORA

Sister Cheryl Blocher, daughter of Brother Steven and Sister Karen Blocher and Ryan Flora, son of Mr. and Mrs. Clayton Flora of Indiana, were united in marriage September 1, 2001. They are residing at 10809 St. Rt. 571, Laura, OH 45337.

## OBITUARY

### BRIANNA NOECKER

Heaven gained another angel on August 15, 2001, at Children's Hospital in Denver, Colorado as Brianna Pearl Noecker went to be with "her friend Jesus."

A celebration of her life was held August 20, 2001. The celebration included Brianna's favorite music, special stories from Uncle Wayne Burgess and Bro. Dave Snyder, and special balloon release by the children at the cemetery led by her "best Buddy" and big brother, Sterling.

Brianna was born February 2, 1997, in Lamar, Colorado to Bro. Tim and Sis. Valerie Noecker of McClave, Colorado. In addition to her parents, she is survived by one brother, Sterling Noecker, 6; maternal grandparents, Bro. Lawrence and Sis. Etta Clayton of McClave, Colorado; paternal grandparents, Daniel and Dorothy Noecker of Bethel, Pennsylvania; paternal great grandmother Verna Fidler of Auburn, Pennsylvania. She was preceded in death by two cousins, Clayton Burgess and Josh Noecker.

A sincere THANK YOU and a deep appreciation to all our loving relatives, friends and neighbors who supported us during the loss of our beautiful Brianna. We gratefully acknowledge all the prayers, cards, flowers, food, phone calls, visits, and generous

donations. We have been blessed by all your acts of kindness. For a brief period the Lord had loaned her to us.

"I'll loan you for a little time a child of mine," He said, "For you to love while she lives and mourn when she's dead. It may be six or seven years, or twenty-two or three, but, will you till I call her back, take care of her for me? You'll have her loving memories, as so-lace for your grief. I cannot promise she will stay, since all from earth return, but there are lessons taught down there I'll want this child to learn. I've looked this wide world over in my search for teachers true, and from the throngs that crowd life's lanes, I have selected you. Now will you give her all your love, nor think the labor vain, nor hate Me when I come to call to take her back again? I fancied that I heard you say, 'Dear Lord, Thy will be done, For all the joy this child shall bring, the risk of grief we'll run. We'll shelter her with tenderness, we'll love her while we may. And for the happiness we've known, forever grateful stay. But, should the angels call for her much sooner than we planned, we'll brave the bitter grief that comes, and try to understand.'"

Brother Tim, Sister Valerie and Sterling Noecker

## NEWS ITEMS

### MINISTERIAL LIST CHANGE

Please add to the Ministerial List, Brother Dick Valentine, 575 Buchanan Road, Orrtanna, Pennsylvania 17353-9764.

### ENGLEWOOD, OHIO

Our fellowship with Sister Marsha and Brother Gordon Jamison and his earnest feeding from God's word each night was an encouragement to help us work out our lives toward a greater degree of holiness. May the Lord and His blessings for many years be upon the Jamison's.

We have made a time change from 7:30 to 6:30 for our Sunday evening services.

Sister Ruth Speicher, Cor.



## ADULT SUNDAY SCHOOL LESSONS FOR DECEMBER 2001

December 2 - Miscellaneous Psalms - Psalm 14, Psalm 15, Psalm 16.

1. What kind of person would say there is no God?
2. Describe the character qualities of one who will dwell in the House of the Lord.

December 9 - Miscellaneous Psalms - Psalm 24, Psalm 49.

1. Who will receive the blessing of the Lord?
2. What happens to your wealth when you die if you are a fool? What happens if you are wise?

December 16 - Miscellaneous Psalms - Psalm 31.

1. What would cause us to spend our life in grief and sighing?
2. Explain the result when we are courageous and our hope is in the Lord.

December 23 - The Birth of Christ - Psalm 110, Luke 1:39-56.

1. What does the rod represent and has this prophecy been fulfilled?
2. While John was still an unborn baby how did he hear the voice of Mary and how did he know she was carrying Jesus?

December 30 - Miscellaneous Psalm - Psalm 91, Psalm 95.

1. Name the benefits we receive if we dwell in the secret place of the most high.
2. How do we experience true worship?

## **YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR DECEMBER 2001**

December 2 - Dorcas - Acts 9:36-43.

1. What are alms deeds?
2. Is it possible for one to be raised from the dead today?

December 9 - The Unknown God - Job 5:18, Ecc. 3:1-5, Acts 17:22-31.

1. How does God correct a man and how can this make him happy?
2. Can the circumstances of life reveal a sovereign God to those who are ignorant?

December 16 - Our Center of Life - John 4:21-26, Acts 17:22-31, Acts 24:14-16, II Cor. 3:17-18.

1. Explain true worship.
2. When we behold the glory of the Lord how are we changed into the same image?

December 23 - Christmas Story - Matt. 1:18-25, 2:1-11, Luke 2:8-16.

1. What does espoused mean?
2. Would you be afraid if you were out at night and suddenly the sky was filled with angels praising God?

December 30 - Relationship with God - Rom. 8:1-39.

1. How do we walk after the spirit and not after the flesh?
2. Explain what the spirit of adoption is.

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# BIBLE MONITOR

VOL. LXXIX

DECEMBER 2001

NO. 12

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"For the faith once delivered unto the saints"

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OUR MOTTO: Scriptural in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

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OUR AIM: Be it our aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

---

## I'LL BE A SUNBEAM

Jesus wants me for a sunbeam,  
To shine for Him each day;  
In ev'ry way try to please Him,  
At home, at school at play.

Jesus wants me to be loving,  
And kind to all I see;  
Showing how pleasant and happy  
His little one can be.

I will ask Jesus to help me  
To keep my heart from sin,  
Ever reflecting His goodness,  
And always shine for Him.

I'll be a sunbeam for Jesus;  
I can if I but try;  
Serving Him moment by moment,  
Then live with Him on high.

-Nellie Talbot

## CHRISTMAS LIGHTS

One of the activities associated with the Christmas season in America is the stringing of lights. These lights may be placed on Christmas trees or to decorate a house or to create a scene in a yard. There are many creative displays that require many hours of work to put into place. The electricity required to operate them produce significant utility bills.

There are many communities, neighborhoods and subdivisions which require those living there to participate in this activity. Often traffic jams are created as people drive around to look at these displays. Rivalries between individuals, families or areas may develop. While the sights may be very beautiful, creative and awe-inspiring, behind the scenes there may be much tension and competition. The desire to create a scene that will captivate people may become an obsession that will destroy that person's inner peace.

While the beauty and creativeness of these light displays are enjoyable to look at, they can hardly be the best way to celebrate the reason for the season. They entail a great deal of time that might be used for more worthwhile and worthy ways of serving the needy. There may be a great deal of personal pride that becomes attached to the creation of these displays. There is a desire for personal attention. The talents used to create these displays could be better used for other more worthwhile endeavors. The expense

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**THE BIBLE MONITOR****DECEMBER 2001**

Published monthly by the Board of Publication of the Dunkard Brethren Church in the plant of Haines Printing Company.

**Postmaster:** Send address changes to Haines Printing Company, 14 E. Main St., North East, PA 16428.

**Terms:** Single subscription \$5.00 a year in advance.

Send all subscriptions and communications to the editor.

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of the equipment needed and the electricity used might be better invested in relief work that could have a more lasting effect. Most often these displays are dedicated to Santa Claus and other worldly Christmastime themes.

The seeking of beauty and brilliance is hardly the desire of the meek and lowly pilgrim who is traveling through this world as an alien in search of a better country. The pilgrim does not draw attention to himself, but moves quietly through the land.

These electrical displays may cast a beauty and creativeness about that is pleasing to the senses, but they lack the depth that God wishes in His children. God, wishing the best for His Family, wants them to know the deeper meaning of the holiday, not the shallow and the sensual.

God wants His children to display other lights. Throughout the Bible, He speaks of the contrast between light and darkness. He uses darkness to represent sin and bondage. He uses light to represent Christ and righteousness. Jesus is spoken of as the Prince of light and as the Daystar. As Christians we are looking for the breaking of the night into day. We are looking for the victory of light over darkness.

These other lights, God expects to shine, not only this season but throughout the year. These are His children who are the lights that He places in this world. These lights are a reflection of His Son, the Prince of Light. As Christians, we are Christ's ones. Therefore His Own should reflect the light that He has shown to them.

Sometimes there are problems that develop with Christmas lights. Some of the bulbs may go out. The cords may become frayed. The electrical supply may be interrupted. These same problems may happen if Christians are not careful as they shine forth as the lights along the way. An individual's influence may be damaged or destroyed through activities that are not consistent with God's direction. If they do not maintain a vital connection with God, they become as frayed, unusable wires that do not convey power. They may be so overwhelmed with worldliness that there is no power left. Without that power there can be no light that will be shed abroad in a dark and needy world.

Christian light may be displayed in various ways. Light may be shown through the sharing of the Gospel, whether through formal missionary activity or through personal appeal. Light may be shown through a kindly spirit that is gentle and patient. Light may be shown through the deeds done in a time of need. It may be through advice, comfort, material aid, or unwavering friendship that the light might be shared. In a world of much need there is abundant opportunity to let our Christian lights shine.

A few days after Christmas, the Christmas lights will be turned off. They will be put away until next year. The Christian dares not to put away his light. His light must be shining all the time. A Christian's light must go on shining in a world that suffers from so much darkness. There is not only a darkness of wickedness and evil that is ever present in this world, there is also an even greater darkness of the lack of faith. Without the little lights along the way, the darkness of the world will continue to grow until the end comes.

Are you letting your light shine, not only this season, but throughout the whole year?

M.C.Cook

## **CHILDREN'S PAGE**

### **A KING IS BORN**

Luke 2:10-14

The shepherd boy watched the leaping flames of the bonfire. Gold and yellow flecks darted above the burning wood and vanished in the crisp, clear air of the twilight. Several of the older shepherds were huddled near the fire and spoke in low tones to one another. Now and then, he could hear snatches of their conversation as they were discussing Scripture.

"What do you mean when you say you are looking for the Messiah? What good thing can come to us at this dark time?"

"Be not bitter, my friend," said the other, "Does not the Scripture say that 'The people that walked in darkness have seen a great light: They that dwell in the land of the shadow of death, upon them hath the light shined!'" (Isaiah 9:2)



"I will agree that our land is lying in darkness. We are certainly under bondage to the Romans, who know not judgment or justice. They have no sympathy for our Jewish faith. God has not spoken through one of His prophets for many, many years, yet you still look for the Messiah, the Redeemer of Israel?"

"My friend, our God is all powerful. His Word never fails. What He has promised that will He do. Events come to pass just as God has planned."

"Does the Scripture record the place where this Messiah shall come?"

"Yes, 'But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.'" (Micah 5:2)

"Wonderful is your faith! Look yonder and see the humble houses of Bethlehem. Is it reasonable that such a common insignificant town will provide a king, who shall rule supreme over our nation?"

"Even so. Is it not the humble, trusting, people that our God has blessed? Was it not a slave boy, Joseph, who was promoted ruler over the land of Egypt and saved his father's house from famine? Truly mighty are the ways of the Lord!"

The continuous murmur of their voices lulled the shepherd boy to sleep. Suddenly he aroused. A great light shone round about them and the angel of the Lord appeared. The shepherds were frightened.

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." Luke 2:10-14

When the angels were gone back to heaven, the shepherds



marveled at this great event. Quickly they went to Bethlehem to see this wonderful baby that was born. They found the child in a manger just like the angel had said. When they saw Him they fell down and worshipped Him. The shepherd boy lingered behind for one more glimpse of the child, then he turned and followed the older men, who were talking together earnestly.

"A child, but yet a king," murmured one.

"Yea," said the other. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, the everlasting Father, The Prince of Peace. Of the increase of HIS government and peace THERE SHALL BE no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." (Isaiah 9:6-7)

Many times the shepherds stopped to tell others the glad tidings. The song of the angels seemed to linger on the air. "Glory to God in the highest, peace on earth, good will to men." All men regardless of race or color would for evermore be blessed.

When the shepherds arrived back at the sheep fold, the flickering flames had died down to glowing embers. The eastern sky was alight with the first rays of the dawning day. A glad day and a great day, for it was the birthday of the King.

Sister Maxine Surbey

## **AND THE GOVERNMENT SHALL BE UPON HIS SHOULDER**

"For unto us a child is born, unto us a son is given: **and the government shall be upon his shoulder:** and his name shall be called Wonderful, Counselor, The mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the LORD of hosts will perform this." Isaiah 9:6-7.

"And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1:31-33.

There are two major schools of thought concerning the subject at which we wish to look. Probably the most popular today is that the government that shall be upon Christ's shoulder is a future, perhaps soon to come, millennial Kingdom. The other school of thought teaches that Christ's kingdom is here and now as the Church. There are many variations within these two schools of thought.

The Scripture says that of the increase of his government there shall be no end. The Scriptures assure us that neither the powers on earth nor the wicked spiritual powers shall ever overcome the Church of Christ. Yes, there have been times in history and even now in certain countries where the true Church has appeared to suffer defeat. We, personally, believe that there was never a time when Christ's Church was annihilated.

The Scriptures also say of peace there shall be no end. The earthly church was a major factor in war upon the Earth for many centuries. We do not believe the true Church took part in these episodes. We will leave the decision of whether or not those who waged war were Christians or not in the hands of God. Beyond peace with others is the peace we enjoy as Christians through the shed blood of Jesus Christ. We do not wish to be controversial but those who hold to a literal millennial Kingdom on Earth also teach that dissension and rebellion will come after, and perhaps even be a part, of this time of peace.

This Kingdom shall be upon the throne of David. In the book of Acts we find that this throne was given to the Lord Jesus Christ at the time of His resurrection.

This kingdom shall be ordered and established with judgment. We are thankful that Jesus Christ is our Savior. He is also our judge. The final judgment will come at the end of time, but man-



kind will also be judged for sins in the here and now. The Church is to be a part of this judgment in the sense that she is to make a clear distinction between good and evil. The teaching that we are not to judge who is saved and who is not can be taken to an extreme, in our opinion. Likewise, not judging one another can become an excuse to overlook rebellion. We should beware of nit picking and never forget to judge ourselves first.

When the truths of Holy Scripture are observed this will be a Kingdom of justice. True justice is not to be found in the world. It should be a part of the Church.

We can be assured the zeal of the LORD will perform this. The verses taken out of Luke assure us of this fact. The birth of Jesus Christ is a prophecy and yet a fulfillment of the prophecy in Isaiah, in our humble opinion.

There is no greater man that ever walked the Earth than the Lord Jesus Christ. To the true believers He is called the Son of the Highest. God has given unto Him the throne of David. He shall reign over the house of Jacob forever. Hallelujah!

We can argue about the validity of looking at the birth of Christ at this time of the year. But much more important than when He was born is the fact that He was born of a virgin. Let us not get caught up in pagan practices. Let us be a part of His Kingdom now and throughout this coming year. Should not His Kingdom, the Church, enter into that glorious Kingdom of eternity?

Brother James M. Hite  
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### **THE CHRISTMAS SPIRIT**

Matthew 2:7-8, "Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also."

This essay is being written at the height of the Christmas sea-



son. Our Brotherhood contains much diversity regarding the celebration of Christmas. To one extreme there are those of our number caught up in the worldly expression of the season. To the other extreme there are those who eschew any mention of the holiday. I am persuaded of the scripture which says, "...for that which is highly esteemed among men is abomination in the sight of God." (Luke 16:15) If we read history we conclude that the Christmas holiday was invented in order to gather in a number of heathen, connecting a Christian holiday with Saturnalia, also unifying manger scenes with such things as decorated trees and yule logs.

Mark 8:15 tells us to "beware of the leaven of Herod." King Herod's leaven was eliminating the competition so he could rule without peer. He did not want to worship Christ, but destroy Him. Today's Christmas spirit is similar to Herod's: people want the celebration and the exchange of items of value and all the good feeling, yet they do not want to hear about Jesus.

Unfortunately, among those who do not celebrate Christmas, little is heard of the "Christmas Story," which I believe has much merit. I get blessed when I read in Luke 2:13 and 14, "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." Today, public displays of manger scenes are largely outlawed, along with any mention of Christ. The world does not want the Christian religion. Many say, "Keep Christ in Christmas," or "Put Christ back in Christmas." We as Christians, in our Lovefeasts and Resurrection Day worship services, often preach about Jesus rising from the grave, but those who abstain from Christmas say little about His miraculous birth at any time of the year. We believe in the whole Word of God so we should not ignore any portion of scripture that does not suit us.

Worldly people go about their winter traditions with a vengeance and many Christians have family traditions that we have had part in over the years. Those of us in the Brethren persuasion have taken great pains to tell others what we believe and why and what scripture we use to reinforce our argument. What about those who have certain questionable practices at this time of year? Can

we take the scriptures and tell others how we believe with regard to the Christmas season? How hard is this to do when they think you are crazy if you do not celebrate their traditions? At the time of Resurrection we do not collect Easter eggs, neither do we don a costume during "Halloween". Should we then become caught up in that which the world considers "the Christmas spirit"? We think not. Our purpose is to tell others of the Lord of our life, the One who died for us and shed His blood that we might live. How wonderful then is that life He has given us! Any earthly celebration pales by comparison.

Let earth and heaven combine, angels and men agree,  
To praise, in songs divine, the incarnate Deity;  
Our God contracted to a span: incomprehensibly made man.

He laid His glory by, and wrapped Him in our clay;  
Unmarked by human eye, the latent Godhead lay;  
Infant of Days he here became, and bore the loved Immanuel's  
name.

Unsearchable the love that has the Saviour brought;  
The grace is far above or man's or angel's thought;  
Suffice for us that God we know, Our God was manifest below!

-Charles Wesley

Brother Lynn H. Miller  
70 Round Barn Rd.  
Newmanstown, PA 17073

## THE MAGNIFICENCE OF JESUS

Harold S. Martin

Unfolding the wonders of Jesus is an almost impossible job. Eternity itself cannot suffice completely to unfold Him. John the Baptist pointed out Jesus as the Lamb of God, baptized Him with the approval of heaven, and then said to Jesus, "He that cometh



from above is above all" (John 3:31). Paul says to the Philippians, "Wherefore God also hath highly exalted him and given him a name which is above every name, that at the name of Jesus every knee should bow...and every tongue should confess that Jesus Christ is Lord, to the glory of God" (2:9-11).

Jesus is the central subject of the Bible. Anyone who reads the Old Testament must surely see the many Scriptures that prophesy of Jesus to come, and as for the New Testament, Jesus Christ is everywhere on its pages. The very first verse of Matthew says, "The book of the generation of Jesus Christ," and the very last verse of the Revelation says, "The grace of our Lord Jesus Christ be with you all." The first name in the first verse of the first book of the New Testament is Jesus, and the last name in the last chapter of the last book of the Bible is Jesus. What is it about Jesus that makes Him different from an ordinary man? What is it that makes Him unique and magnificent? Why is Jesus given such a prominent place in the Bible?

### *1. Jesus Is Magnificent As To His Eternal Source*

Jesus did not begin to exist when He was born of Mary. John 17:5 says that Jesus had glory with the Father "before the world was," and verse 24 says that He was loved by the father before the foundation of the world. Jesus had been present with God in the eternal ages before the world began. The birth of Jesus in Bethlehem did not mark the beginning of a new person, but rather it marked the incarnation of the eternal Son of God who had been present with the Father and "became flesh and dwelt among us."

Jesus did not begin to exist when He was born of Mary, for the Bible says, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God" (John 1:1-2). And so we see that Jesus was the Son of God long before He became the son of Mary.

Jesus was not just another man. He lived way back in the beginning when everything was started. In fact, before the beginning began, Jesus was. And because Jesus has always been with God, He knows all about us. He knows how we are made. He knows the secrets of our hearts; He knows our needs; and what's



more, being God, He is able to supply them all.

## *2. Jesus Is Magnificent As To His Miraculous Birth*

The Bible declares that our Lord's mother was a virgin, that His conception was miraculous, and that the agent of conception was the Holy Spirit. The Bible says, "But when the fulness of the time was come, God sent forth his son, made of a woman..." (Galatians 4:4). The birth of Jesus was no ordinary birth. When the Jewish virgin Mary went down into that mysterious land of motherhood, she came back holding in her arms the only baby in all the world who had never had an earthly father. No birth like this had ever occurred before; no birth like this will ever occur again. Jesus (who made man) was born in the likeness of men.

If the birth of Jesus was not supernatural, then He cannot be our Savior, for then He was born a sinner like all the rest of us, and then He needs salvation Himself. But God was not limited to the ordinary. God is not bound by the laws of nature which we have discovered. One who takes away the supernatural conception of Jesus by the Holy Spirit (and puts Joseph there instead) takes away our only hope of a perfectly pure, sinless Savior. We can't understand it, but we can believe it.

## *3. Jesus Is Magnificent As To His Perfect Life*

Jesus was perfect God, and yet at the same time He was perfect man. As man, He hungered; as God, He is the Bread of Life. As man, He said, "I thirst"; as God, He says, "Let him that is athirst come unto me and drink." As man, He was weary; as God, He gives rest to all who come to Him. As man, He prayed; as God, He hears and answers our prayers. As man, He wept; as God, He wipes away our tears. As man, He was tempted; as God, He did not sin (Peter 2:22). The life of no other man has been so carefully and so critically examined as the life of Jesus, yet men of all generations have confessed that Jesus was the only perfect Man who ever lived. Not a single time did He ever make a mistake. Not a single time did He ever utter a word that He had to take back. Not even His bitterest enemies, though they hounded his footsteps day and night to trap Him, could ever find anything for which to accuse Him. His own challenge in John 8:46 was this: "Which of you

convinceth me of sin?" The thief on the cross was compelled to admit, "This man hath done nothing amiss" (Luke 23:41). Judas, the one who betrayed Him, came with the blood money and threw it at the feet of the Sanhedrin, saying, "I have betrayed innocent blood." And Pilate, the one who sat in the judgment seat and passed sentence on Him, three times over declared, "I find no fault in him." Every man has some good points, but Jesus has them all.

#### 4. *Jesus Is Magnificent As To His Supernatural Power*

Jesus has such mighty power that when Peter drew the sword and slashed off the ear of the high priest's servant, Jesus immediately touched the ear, and it was healed. And no marvel, for actually He created the ear in the first place. John says in 1:3, "All things were made by him; and without him was not any thing made that was made." Who conceived the grace of the young deer? Who devised the majesty of the mountains? Who put the song in the throat of the mockingbird? One name answers all these questions, the precious name of Jesus.

When He stood before the disciples on the Mount of Olives (just before He ascended into heaven), Jesus said, "All power is given unto me in heaven and in earth" (Matthew 28:18). Jesus walked on the waves, stilled the storms, healed the lepers, raised the dead, and opened the eyes of the blind.

Jesus meets every need. He satisfies every desire. He hushes every fear. He calms every trouble. He is the Rose of Sharon, the lily of the valley, the balm of Gilead, the fairest of ten thousand to the soul. He created the worlds. He changes the destiny of nations. He has the power over death and disease. The Bible says that even the wind and the sea obey Him!

#### 5. *Jesus Is Magnificent As To Authoritative Teaching*

Matthew says at the close of the Sermon on the Mount, "And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine; for he taught them as one having authority, and not as the scribes" (7:28-29). The scribes were the learned men and teachers of the Jewish nation. They were largely Pharisees who taught chiefly the sentiments of the rabbis and the traditions which had been handed down from the fathers. They



spent much of their time in vain disputes and in quoting authorities. But Jesus of Nazareth spoke so differently. There was an air of complete and final authority about all that He said. He never said, "It is probably this way," or "Consult the experts on the subject." Jesus Christ is the authority on every subject! Jesus over and over again said, "But I say unto you," not, "So-and-so said."

#### *6. Jesus Is Magnificent As To His Sacrificial Suffering*

Great men of this world may be valued for their lives, but Jesus is known above all for His death. The atonement of Jesus is the scarlet cord running through every part of the Bible. His death was prophesied in the Garden of Eden. His death was pictured in the sacrifices of Israel. Jesus spoke of His death when He said, "For this cause came I into the world."

There are 255 verses in the New Testament that refer directly to the death of Christ. One fifth of the Gospel according to Matthew, and almost one half of John's Gospel record the last week leading up to the Cross. The death of Jesus Christ is of supreme value. On that afternoon when the sky was darkened and the sun hid its face and the veil of the temple was rent in twain and the Son of God cried out, "it is finished"—on that great day, the price of our redemption was paid. And now, because of His magnificent suffering, Jesus can reach down into the pit of corruption and lift the sinner up from the miry clay and wash him white in the fountain filled with blood drawn from Emmanuel's veins.

It was no ordinary death that Jesus died—that was God almighty taking upon Himself the sin of a fallen race. "He was wounded for our transgressions, he was bruised for our iniquities...the Lord hath laid on him the iniquity of us all" (Isaiah 53:5-6). Jesus bare my sins in His own body on the tree. Jesus stood where I should have stood. The pains of hell that were my portion were heaped upon Him.

#### *7. Jesus Is Magnificent As To His Promised Return*

As surely as Jesus came the first time, so certain is it that He will come again. One of these days this magnificent, wonderful, incomparable Jesus will come in all His glory, and all His holy an-



gels with Him. In the 260 chapters of the New Testament the second coming of Jesus is mentioned 318 times. Jesus himself said, "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not" (Luke 12:40).

When Jesus comes again in power and great glory, He will be the judge from heaven who will "bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Ecclesiastes 12:14). The books will be opened; the secrets of all hearts will be brought to light. Those who have been faithful servants will be taken home to the Father's house (John 14:13).

Jesus is the light of the world, the bread of life, the true vine, the good shepherd, the door to heaven. This Jesus whom we love and serve is peerless, matchless, incomparable, magnificent He has no equal! He's above all! There is no other that can be compared with him!

The question we must honestly face right now is the one concerning His supremacy in our lives. Where have you placed this magnificent Jesus whom God has highly exalted? Are you giving Him the highest place? Jesus is supreme in every other realm; how can we forbid Him complete reign over the little empire of our hearts?

And if you have never accepted Him, if you have been saying, "I want to run my own life, I want to paddle my own canoe, I want to be king over my own castle," remember this: There is a day coming when every knee shall bow and every tongue shall confess that Jesus Christ is Lord to the glory of God.

During the trial of Jesus, Pilate raised the question, "What shall I do then with Jesus who is called Christ?" That is the question you need to answer today. What will you do with Jesus? Your answer will determine your eternal destiny. You are either going to be forever with Him or forever without Him. Today the question is, "What will you do with Jesus?" If you reject Him all your life and die without Him, the question someday will be not "What shall I do with Jesus? but "What will He do with me?" Believe the gospel, repent, and be baptized today.

Note: Additional copies of this tract sent free on request. Ask for our sample packet of Bible Helps.

Bible Helps  
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## **THE ROAD TO BETHLEHEM**

Emily R. Moore

I would take the road to Bethlehem  
That the shepherds took that night,  
As led by heaven's radiant star  
They walked in glorious light.  
I would hear th' angelic host proclaim  
God's Gift, the Prince of Peace,  
Who came to bring eternal life  
From sin to bring release.

I would follow the road to Nazareth,  
The path the wise men trod,  
As they brought their gifts of priceless worth  
To present to the living God.  
The gold, the frankincense, the myrrh -  
I have none of these to bring;  
But in love I would give my life, my all  
To Him, my Saviour, King.

I would hear Him pray in Gethsemane,  
"Not My will but Thine be done."  
I would finish the work He has given me  
Through the grace of God's blest Son.  
I would mark His steps to Calvary  
When He gave His life for me;

On that rugged Cross with its pain and shame  
Unspeakable love I see.

I would stand before an open tomb  
And hear Him speak my name,  
Behold my Master's blessed face  
His wondrous grace proclaim.  
O Christ, Whose love has won my heart,  
I would ever walk with Thee;  
Bless every lonely, waiting heart  
That takes the road to Thee.

Selected by Brother Galen Litfin

## THE GOSPEL SPREADS

Acts 11:19-30

The Church was spreading. What a thrill it must have been to live in that day and see the Church spreading throughout the region, in fulfillment of the words of Jesus in Acts 1:8, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, **and in all Judaea, and in Samaria, and unto the uttermost part of the earth.**"

Note in verse 19 that this expansion of the Gospel was pretty much limited to the Jews (except for Cornelius in Acts 10 and 11).. Those who were scattered due to the persecution preached only to other Jews, wherever they found themselves.

This scattering of the Christians was a little like trying to put out an oil fire by spraying water on it. The more water you spray onto an oil fire, the more the fire spreads! The more the "traditional Jews" persecuted the new Christians, the more the movement spread!

Quite a stirring began in the city of Antioch, where some believers of Cyprus and Cyrene were preaching. Barnabas became the first missionary commissioned by the church to go to Antioch.



(Philip was commissioned directly by God through an angel.) There may have been at least two reasons why Barnabas was chosen. One was that the primary reason revival had broken out in Antioch was due to the preaching of those from Cyprus and Cyrene. Barnabas was from Cyprus (Acts 4:36). A second reason was because of the kind of person Barnabas was. Verse 24 declares, "For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord." What a testimony the Bible gives about Barnabas!

Look at what Barnabas did! He went to Tarsus, sought out Saul, and then took Saul along to Antioch! I wonder why he did that? He could have preached at Antioch and received all the glory himself! But he did not. He went and got Saul, because he knew that Saul could be an asset to the spreading of the Gospel. Barnabas was the first one in Jerusalem to believe in Saul (Acts 9:27). Barnabas did not forget about Saul.

Well, they went to Antioch and preached the Gospel for a year. This was not just a short-term mission project. Many believed. The church was strengthened. When Agabus prophesied a coming dearth (shortage), the church at Antioch took up a collection and sent it to the elders at Jerusalem by the hands of Barnabas and Saul.

**Summary Thought...** If the Bible was describing you (as it describes Barnabas), what would it say? Are you a strong enough Christian to be able to reach out and help others?

Respectfully Submitted,  
Brother Robert S. Lehigh

## **A CHILD OF THE KING**

Brethren Hymnal #693

"Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." Galatians 4:7.

My Father is rich in houses and lands,  
He holdeth the wealth of the world in His hands!

Of rubies and diamonds, of silver and gold,  
His coffers are full, He has riches untold.

-Hattie E. Buell

In the pharmacy not long ago I was waiting in line for a prescription, and ahead of me was a well-dressed middle-aged woman with a young Chinese girl. She told us that she had adopted the girl at six months old. Now she was two years old. You never saw a happier, more well fed and well adjusted toddler. Compared to the treatment she would have received in China, because little girls are often unwanted, abused, and tortured to death, she is now living a life of a princess.

An adopted child, legally, has all the rights of a blood child. This is the same situation as those of us who have been adopted into the family of God. We are God's children and are entitled to all the rights and privileges of a natural son or daughter, though we were out in sin and not part of God's natural family.

With God as our Father, why should we fear? God's Word tells us in Psalm 37:25, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." As children of God, we must trust Him to supply our needs, though we must roll up our sleeves and apply ourselves. After all, who gave us our strength? His coffers are full. He has riches untold. That is my Lord.

Brother Lynn H. Miller  
70 Round Barn Rd.  
Newmanstown, PA 17073

## JOYS AND TOYS FOR CHRISTMAS

Howard Surbey

The word Christmas is made up from two words namely, Christ and mass. Mass comes from the Latin word mittere - to send. Therefore let us keep this in mind "Christmas" means send Christ.

(Luke 2:10-11) "And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all

people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." Fear not but rejoice for I bring you, everybody that will hear, tidings of great joy. Christ the Lord your Savior is born.

First joy - for his people. If you hear him he shall save you from your sins. Yes even from the wages of sin which is ever-lasting death. (Matt. 1:21) "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins."

Second joy - for all that follow him. He will be a light, not a flash light, nor for a short time but for life. To warn us of and guide us through the dangers and temptations of this life. (John 8:12) "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

Third joy - for his sheep. Not only for life but that they might have life more abundantly. How much men work, worry and plan trying to have a plentiful life. (John 10:10) "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly."

Forth joy - for his sheep. Eternal life and they shall never perish. No one shall take them out of his fold. (John 10:28) "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." How many joys we have because Christ was sent, even many which I have not mentioned. Are we going to send Christ to others as a true celebration of Christmas?

Toys for Christmas - sending Christ. Did God send his gift because he received a gift or because John and Mary sent one? No he sent his because he loved the world. (John 3:16) "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Notice that God sent a useful gift. Not one to destroy or weaken our real life but to give us more abundant life.

I believe the right kind of toys given in the right way are fine. Children large or small need a certain amount for growth, education and association together. I have noticed even the best of chil-



dren either because they wanted to or else because others taught them, play games of hunt, kill and destroy with some of these modern toys.

What about the hundreds of imitations of hatred and destruction on the market today? Are these teaching them to send Christ? Do they teach them to love, pity, have concern for others and have faith in the teachings of God?

We should give our gifts with a word, thought or verse about the reason for giving gifts at this time. (II Cor. 9:15) "Thanks be unto God for his unspeakable gift."

Selected from the December 15, 1941  
Issue of the Bible Monitor

## BIBLE STORIES

### TWO BOATS FULL OF FISH

Do you like to go fishing? Most children do—and grown-ups too.

One time when Jesus was by the Sea of Galilee He saw two boats anchored near the shore. The fishermen who owned them had been fishing all night and were mending their nets. As usual, there was a crowd of people following Jesus to hear His wonderful words and see the miracles He performed. As the crowd was large and pushing to hear Him, Jesus got into one of the boats which belonged to Simon Peter and told him to push the boat out a little way from the land. Then He sat down and taught the people out of the ship. The people were anxious to see Jesus do some act of healing, but this time they were to see something very different.

When Jesus had finished talking to the people He turned to Peter and said, "Launch out into the deep, and let down your nets for a draught."

Peter looked at Him in surprise. Didn't Jesus know that nobody went fishing in the daytime? Jesus was a wonderful teacher, but He surely must be a poor fisherman!

"Master," he said, "we have toiled all night, and have taken

nothing: nevertheless at thy word I will let down the net."

So Peter and his friends raised the anchor and rowed out a little way. It didn't seem worth while to go too far. Finally Peter said, "Let down the net." And immediately they enclosed a multitude of fish and their net began to tear. What excitement! They waved to the men in the other ship to help them. The other boat came and they began to pour in the fish, some in one boat and some in the other. They were so busy pulling the fish in that they weren't thinking of how much the boats could hold. Suddenly they began to sink!

When Peter saw this he must have thought, "What a pity, all these fish and now we're going to lose them!" Now what do you suppose Peter did? He fell down at Jesus' knees, right in the middle of all those wiggling and flopping fish, and said, "Depart from me, for I am a sinful man, O Lord."

The Bible says that Peter was astonished and all that were with him, and also James and John who were his partners. Jesus said unto Simon Peter, "From henceforth, you shall catch men." When they brought the ship to land, they left all the fish and followed Jesus. And the boats didn't sink!

Now the disciples were convinced that Jesus was the Messiah, the Son of the living God. He could do anything! Boats, nets, fish, anything they owned, or even the whole world was worthless compared to their wonderful Jesus.

I don't know what happened to all the fish. I suppose the crowd that was watching got them.

Brother Rudy Cover

## **THE BOY AND THE MAN**

J. H. Moore

My Big Book

Some months before my conversion there came my way something which, in a large measure, compensated for what I was denied in school privileges. A book agent called at our home. He

was a well-dressed man of winning appearance and carried a large, handsomely-bound volume. He and father had a long talk about the book, and when he went away he left it. Of course, he carried with him some of father's money. The deal puzzled me a bit, for father was in the habit of turning a cold shoulder to agents of every class, and was more than ordinarily careful about spending money. A few days later I heard him tell mother that the book agent had pulled the wool over his eyes.

The book was in rather fine print, two columns to the page, and contained 750 pages, along with a number of illustrations, mainly in the forepart of the work. Now and then I looked at the book, but found nothing to interest me aside from the pictures. Father seemed to take no interest in it, though he had plenty of time to read on Sundays. He simply felt a bit sore over the deal.

One day I told father that I wished I could read something about Jerusalem. He said there was something in that big book about the city, and at once turned to the page for me. This I read with intense interest. Leafing through the book I found a lengthy write-up of the Revolutionary War. This was the first information that ever entered my head about the struggle for liberty. This account was read and reread. Next I came to the history of George Washington and others. By and by I noticed that the incidents and subjects treated were alphabetically arranged, and then it was that I realized what a gold mine in history I had at my convenience. Then I could read the history of any country or leading character crossing my mental path. Every spare moment was devoted to the big book, as we called it, and to me it was dealing out more general historical information than I could have picked up at any school in the State.

The book proved to be an Encyclopedia of History. Ancient and Modern, by F. A. Durivage, and was printed at Cincinnati, Ohio, in 1857. The work would not measure up with books of like character published fifty years later, but for a boy in the backwoods it was ideal. Along with the New Testament it made up the only library to which I had access for several years. There came a time in my life when I would have been only too glad to thank that lone



book agent for pulling the wool over my father's eyes.

### Seeing an Editor

There was another thing that put a deal of inspiration into my head. I had often wondered how books were printed. I was told that in the first place the type, one letter at a time, had to be set, and that it was a very tedious job. Beyond that I knew nothing about the making of books or papers. There came into the neighborhood a well-groomed man, who rode a pony that could out walk, it was said, any horse on the road. The man was from "Arkansaw," as we called the State just to the south of us, and was known as an editor of a paper published in Arkansas. In his rounds he visited our family and talked to my parents, not realizing that there was a bit of undeveloped editorial timber in the quiet boy that listened to every word and watched every movement.

I studied the man with more interest than I had ever read a page in a book. It occurred to me that he was a real living editor, a man who had all knowledge at his command. I thought that he knew how to spell all the words, and knew just where to place each one to make nice reading. I further thought that he had to write everything in his paper, had to set all the type, print the paper and then send it to the people to read. I liked the looks of his fine, smooth face, his keen eyes and dark hair. And as he had a high forehead I set him down as a "smart" man. I watched him as he walked, noticed how easily he sat in the saddle, and then felt a degree of satisfaction, for I had actually seen an editor and had heard him talk. Say what you may about the ordinary things of life, as a boy I got more out of this bit of experience than I could now realize from an interview with the most noted man of the day. It was here that I may have gotten into my system some of the seed that nearly a score of years later led to the buzzing of the editorial bee in my bonnet.

There were other experiences that seldom come to the average boy of this generation. My father carried on farming extensively. He purchased vacant log houses, moved them on to his farm, and in this way secured all the farm buildings needed. All of our grain had to be cut with the cradle, while considerable of the

grain had to be beaten out with the old-fashioned flail. I have spent many a day riding the horses around and around on a bed of wheat in order to thrash out the grain. I had to turn my hand to practically all lines of work on the farm, from plowing the ground to marketing the grain.

Most of the fences were built of rails. Day after day have I gone into the woods, felled trees, cut off logs, eight and ten feet in length, and split them into rails. I soon learned the art of selecting trees that would split straight and easily. I thought that with my ax I could mark the top end of a log, set my wedge at the right place, and by use of another wedge or two, and a good glut, open up a log as straight and as free from splinters as anyone. I probably took more pride in the rails I split than the average schoolboy takes in the commendable credits he receives for well-prepared lessons. Handling the maul may have been rather heavy work for a boy of my age but swinging the ax did not tire me in the least. Probably I did not split as many rails as have been credited to our martyred President Lincoln, but for a boy I rather think that I split my share.

My dinner, which I carried with me, usually consisted of corn dodgers and a layer of fat bacon between the slices. Should the dogs chase a rabbit into a hollow log or tree, and it was cut or twisted out, the hams would be roasted for dinner. This was done by placing the meat on a wooden fork, and holding it before the fire until the roasting process was completed. Something of this sort helped to make a dinner in the woods most enjoyable. In the woods, along the deep ravines, there were plenty of springs and the drinking water was of the very best.

Work of this sort may not have resulted in any brain culture, and yet there was something about it that made a boy think, and gave to him a feeling of independence and self-reliance. He learned to think of himself, to depend upon himself and rely largely upon his own resources for strength and success. If he got into a tight place he employed his brains, his native ingenuity and his muscles in working his way out. He may have had it tough at times, but in the end was there a gain.



### Some Nice Biscuits

We all had plenty to eat, such as it was, but we grew wonderfully tired of corn bread. None of us had tasted wheat bread for a year. True, we raised some wheat, but it had to be sent away. Our mill could not turn out good flour. So in the late fall of 1860 father fitted up his two-horse wagon with a cover, threw in a little bedding, provided himself with a few simple cooking utensils, enough provisions to last some days, and started north to our closest railroad station, more than one hundred miles distant, for some flour and such groceries as were needed. For company he took me with him. Nights we camped, cooked some bacon in the frying pan and roasted potatoes in the hot ashes. In this way we had warm meals mornings and evenings.

We slept in the wagon, keeping a careful watch over the horses that were tied to the feed box in the rear. The country was in a state of excitement on account of the Kansas border warfare. Our route led us about forty miles to the east of the Kansas line, and traveling was more or less dangerous. While crossing the prairie, a short distance south of where Sedalia now stands, we saw hundreds of government soldiers on their march to Kansas to help settle the trouble that had grown out of the contest between the slave party and the free-soil party. These were the first blue coats that I had yet seen, and with the reading that I had been doing the appearance of the marching men with their war equipment aroused considerable interest in my mind.

At that time the railroad had not reached Sedalia, a new place of only a few houses, so we did our trading at a point several miles to the east, where train accommodations had been established. Returning two or three days later we reached our home sometime after dark, and we were all a happy set, for mother said she was going to be up bright and early and have plenty of biscuits for breakfast, and sure enough she did. For a time we feasted on white bread, and the best pies, as we then thought, ever made. Some of the flour was intended for my two uncles, but farther than this mother told us children not to say a word to any of the neighbors. "For," said mother, "all of them will want to borrow enough to take up the



most of what has been purchased, and they never can pay it back." That may have been a little selfish, but such were the conditions, and we children, depend upon it, kept the secret. By and by our flour was all gone, and the rest of the people were no less fortunate in this particular than we were.

## OBITUARY

### PAUL MARKS

Brother Paul Fahs Marks was born, September 25, 1917, in York Township, York, Pennsylvania, the son of the late Daniel K. and Sadie M. (Fahs) Marks. He went to be with the Lord on September 20, 2001, at the age of 83 years, 11 months, and 26 days. Early in life, he accepted the Lord and was baptized into the New Fairview Church of the Brethren, soon thereafter becoming a member of Shrewsbury Dunkard Brethren. He served in the office of deacon for nearly forty years. Paul was known by most for his quiet and humble spirit. He will be greatly missed.

He was married to Marguerite I. Keeney on June 24, 1940. They celebrated their sixty-first wedding anniversary in June. To this union were born two children, Marlin and Delores.

He was a self-employed farmer and tended market for many years. After the children were grown he took a job as custodian with Graham Engineering, from which he retired in 1987.

He is survived by his wife Marguerite; son, Marlin; and daughter, Delores Stuber; six grandchildren; six great-grandchildren, many nieces and nephews. His six brothers and two sisters preceded him in death.

Services were held, September 25, 2001, (his 84th birthday) at 2:00 P.M. in the Shrewsbury Dunkard Brethren Church. Officiating ministers were Elder Robert Lehigh, Brother Kenny Wilkerson, and Elder Merle Sweitzer. Burial was in the church cemetery.

We would like to thank you for expressing your love and sympathy to us with your cards, visits, flowers, and especially your prayers during our time of sorrow. We deeply appreciate our church

family for helping bear our burden over this time.

God saw you getting tired  
And a cure was not to be.  
So He put His arms around you  
And whispered "Come to Me".  
With tearful eyes we watched you,  
And saw you pass away.  
Although we loved you dearly,  
We could not make you stay.  
A Golden Heart stopped beating,  
Hard working hands at rest,  
God broke our hearts to prove to us,  
He only takes the best.

The Family

## **NEWS ITEMS**

### **FEBRUARY ISSUE**

This is a reminder that each presiding Elder should update any information that belongs in the February 2002 issue of the Bible Monitor. Please send this information to the Editor at your earliest convenience, so the standing information will be accurate.

### **THANK YOU**

I want to thank each of you that sent cards or letters for my birthday. It was a pleasant surprise and I feel blessed to have so many friends. May God bless each of you.

Sister Diane Pifer

### **THANK YOU**

I wish to thank everyone for the cards, phone calls and especially those who came to sing for me on my 99th birthday. May the Lord bless each one of you.

Sister Clara Gunderman

**ADULT SUNDAY SCHOOL LESSONS FOR JANUARY 2002**

Jan. 6 - Greetings to the Saints; Contentions and Divisions-I Cor. 1:1-17

1. How can we be perfectly joined together in the same mind and in the same judgment?
2. How could the wisdom of words make the Cross of Christ of none effect?

Jan. 13 - The Message of a Crucified Lord is Foolishness-I Cor. 1:18-31

1. What should the preaching of the Cross of Christ mean to the believer?
2. Contrast the wisdom of God with the wisdom of this world.

Jan. 20 - The Power and Wisdom of the Holy Spirit - I Cor. 2:1-16

1. In what did Paul say our faith should stand?
2. What is available to us that has the ability to know the things that are freely given to us of God?

Jan. 27 - Building Upon the Sure Foundation - I Cor. 3:1-17

1. Why did Paul say to the Corinthians, "Ye are yet carnal"?
2. What is the foundation upon which we as Christians must build our lives?



## **YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR JANUARY 2002**

Jan. 6 - Our Resolutions - Luke 16:1-17

1. How should our resolve compare to that of the unjust steward?
2. Why is it so important to be faithful and just even in the small things?

Jan. 13 - Our Shallowness - Ez. 33:30-32, Mark 4:16-17, John 6:64-69, Eph. 4:14-16

1. Why is it necessary for us to put into action what we read in God's Word?
2. How do we grow up into spiritual adulthood?

Jan. 20 - Monuments - Jer. 1:17-19, Gal. 2:8-10, Rev. 3:10-12

1. What does it mean to be a pillar in God's Kingdom?
2. How long must we work to become a pillar in the Temple of God?

Jan 27 - Living Forever - Luke 18:18-30, John 3:14-21 & 36

1. Is there anything I can do to inherit eternal life?
2. What does belief have to do with receiving the gift of eternal life?

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